



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



437.018

W351

Ex Libris



Charles Reining



90

Chas. Reining





Clarendon Press Series

AN
OLD HIGH-GERMAN PRIMER
WRIGHT

HENRY FROWDE, M.A.
PUBLISHER TO THE UNIVERSITY OF OXFORD



LONDON, EDINBURGH, AND NEW YORK

Clarendon Press Series

AN

OLD HIGH-GERMAN PRIMER

WITH

GRAMMAR, NOTES, AND GLOSSARY

BY

JOSEPH WRIGHT, PH.D.

STANFORD LIBRARY

Oxford

AT THE CLARENDON PRESS

1888

[All rights reserved]

offered to the Press Amer. Branch. N.Y.

251992

YSA 2811 0807MAY2

P R E F A C E.

IN an elementary book like the present it is, of course, impossible even to state all the phenomena of sound-change peculiar to the Old High-German language as a whole, especially when one attempts to make a discrimination between the Upper German and Upper Franconian dialects. I have, however, endeavoured to bring within a comparatively small compass all the really more important features of the language, and fully believe that the beginner who conscientiously works through the book, will have acquired such a sound elementary knowledge of the language as will enable him to pursue his further study of German with little difficulty, whether from a literary or a purely linguistic point of view. In the MHG. primer many forms were left unexplained which beginners would, no doubt, like to have seen explained. There I mentioned such OHG. forms only as were absolutely necessary for the understanding of the Accidence, intentionally reserving the rest for the present little book. In fact, MHG. grammar will cause little or no difficulty to a student possessing a mere elementary knowledge of OHG.

I trust that these two little books—imperfect and incomplete as they are—will contribute something towards furthering the scientific study of German in England, and fostering among our countrymen a love for that great store of medieval literature of which the German nation is justly proud.

In conclusion I gratefully acknowledge my obligations to Braune's *Althochdeutsche Grammatik*, Halle, 1886, and to the same author's *Althochdeutsches Lesebuch*, Halle, 1881, a new edition of which is to appear shortly.

J. WRIGHT.

OXFORD: *May*, 1888.

*J. W. also compiled Eng. dialect dictionary
" " Historical Gr. Grammar.*

CONTENTS.

	PAGE
GRAMMAR	I
TEXTS:	
I. Tatian	85
II. Psalms	108
III. St. Emmeramer Gebet	109
IV. Otfrid	111
V. Das Ludwigslied	127
VI. Christ and the woman of Samaria	129
VII. Muspilli	131
NOTES	135
GLOSSARY	141

GRAMMAR.

INTRODUCTION.

§ 1. By Old High German (OHG.) we mean the High German language from the beginning of its earliest monuments in the eighth century up to about the end of the eleventh century. This book treats principally the language as it obtained in the ninth century.

§ 2. OHG. forms one member of the West Germanic division of the Germanic (Teutonic) branch of the Indo-Germanic family of languages.

The Germanic branch consists of:—

I. ~~Gothic.~~ *Germanic*

II. ~~Old Norse~~ (Scandinavian), which is sub-divided into two groups:— *North Germanic.*

~~East Norse~~, including Swedish, Gutnish, and Danish.

~~West Norse~~, including Norwegian and Icelandic.

III. **West Germanic**, which is composed of Old English (OE.), Old Frisian, Old Saxon (OS.), sometimes called Old Low German, Old Low Franconian (Old Dutch), and Old High German.

§ 3. In OHG. we have to distinguish three dialect groups:—

I. **Upper German** (UG.), spoken in the highlands of South Germany, and consisting of the Alemanic and Bavarian dialects.

II. **Upper Franconian**, consisting of East Franconian (the dialect spoken in the old duchy of Franconia Orientalis) and

Rhenish Franconian (the dialect of the old province of Franconia Rhenensis).

III. Middle Franconian, the dialect spoken along the banks of the Moselle and of the Rhine from Coblenz to Düsseldorf.

This book is chiefly confined to the dialect groups I and II.

PHONOLOGY.

CHAPTER I.

ALPHABET AND PRONUNCIATION.

§ 4. The OHG. monuments were written in the Latin alphabet.

Vowel length was either entirely omitted in writing, or was represented by doubling the respective vowel; but sometimes also by using the accents (^, '). The sign $\bar{}$, placed over vowels, is here used to mark long vowels.

A. THE VOWELS.

§ 5. The OHG. vowel-system was represented by the five elementary letters *a*, *e*, *i*, *o*, *u*, and the digraphs *ei*, *ie* (*ea*, *ia*), *io* (*eo*), *iu*, *ou* (~~*au*~~), and *uo* (*ua*), the latter having the value of diphthongs.

NOTE.—For *i* the symbol *y* was occasionally employed, otherwise *y* occurred in loan-words only.

§ 6. All the simple vowels had both a short and a long quantity.

The short vowels *a*, *i*, *o*, *u*, and the long vowels *ā*, *ē*, *ī*, *ō*, and *ū*, had nearly the same pronunciation as the corresponding OE. vowels. *e* had a twofold pronunciation, which is still kept apart in many New High German (NHG.)

dialects, according as it represented a primitive Germanic e—cp. e.g. OE., OS., OHG. *beran* (*to bear*), beside Greek *φέρω*, Lat. *fero* (*I bear*)—or an e which arose from the i-umlaut, *mustad* of a (§ 20), as Nom. sg. *gast* (*guest*), pl. *gesti*; *nerien* (*to save*) from **nazjan*. In the former case e had an open sound approaching that of a, and is generally written ē in grammatical treatises, in order to distinguish it from the umlaut-e, which had a close sound approaching that of i.

The following key-words will be of use, as giving an approximate pronunciation, to those unacquainted with Old English.

a	as in NHG. <i>mann</i>	man (<i>man</i>).
ā	„ ENGL. <i>father</i>	<i>hāhan</i> (<i>to hang</i>).
ē	„ „ <i>hat</i> (OE. <i>æ</i>)	<i>hēlfan</i> (<i>to help</i>).
e	„ FR. <i>été</i>	<i>gesti</i> (<i>guests</i>).
ē	„ NHG. <i>reh</i>	<i>sēla</i> (<i>soul</i>).
i	„ ENGL. <i>it</i>	<i>wizzan</i> (<i>to know</i>).
ī	„ NHG. <i>ihn</i>	<i>mīn</i> (<i>my</i>).
1? o	„ ENGL. <i>not</i> (?) <i>bought</i>	<i>got</i> (<i>God</i>).
ō	„ NHG. <i>so</i>	<i>hōh</i> (<i>high</i>).
u	„ ENGL. <i>full</i>	<i>gibuntan</i> (<i>bound</i>).
ū	„ „ <i>food</i>	<i>hūs</i> (<i>house</i>).
ei = e + i	„ <i>stain</i>	<i>stein</i> (<i>stone</i>).
ie = i + e		<i>riet</i> (<i>advised</i>).

The remaining diphthongs *ea* (*ia*), *io* (*eo*), *iu*, *ou* (*au*), *uo* (*ua*), will present no difficulties to the learner who has mastered the key-words to the short vowels in the above table.

NOTE.—The OE. e, which arose from the i-umlaut of a, is generally regarded as having been an open e-sound, but without sufficient basis. A thorough investigation of all the living English dialects might possibly lead to a final settlement of this difficult point of OE. phonology.

B. THE CONSONANTS.

§ 7. The OHG. consonant-system was represented by the following letters:—b, c, ch, d, f, g, h, *j (i, e, g), k, l, m, n, p, q, r, s, t, th (dh), u (v), *w (uu, u, uv, vu, vv), x, z.

The letters b, d, k, l, m, n, p, and t had nearly the same values as in English. The remaining letters require special attention.

c had a twofold pronunciation. It had the sound of our *k* finally and before the guttural vowels a, o, u, and before consonants, as *tac* (*day*), *corn* (*corn*), *cund* (*known*), *cleini* (*pretty*). Before the palatal vowels i, e (except in the combination *sc*) it had the sound of *ts*, like NHG. *z*, as *lucil* (*little*), *ce* (*to*). But, on the other hand, *sceidan* (*to sever*), where *sc* was pronounced like the *sch* in the English word *school*. *not quite like sch*

ch mostly represented a single (guttural spirant) sound like the *ch* in NHG. or in Scotch *loch*, as *sprēchan* (*to speak*). In Upper German monuments it was also used to express the affricata *kh*, i.e. *k* + the *ch* sound in Scotch *loch*, as *khorn* (*chorn*) (*corn*). See § 60.

f had a twofold pronunciation according as it represented a Germanic *f* or *p*; cp. e.g. OHG. *fater*, OS. *fadar*, OE. *fæder*, Gothic *fadar* (*father*) with OHG. *slāfan*, OS. *slāpan*, OE. *slāpan*, Gothic *slēpan* (*to sleep*). In the former case it was labio-dental, and in the latter bilabial. *f* = prim. Germ. *f* was often written u (v) initially, and medially between vowels, as *varan*, OE. *faran* (*to go*), *zwīval*, Gothic *tweifis* (*doubt*).

g, when it represented prim. Germ. *g*, or rather prim. Germ. *g*, had the sound of our *g* in *got*, as OHG. *tag*, OS. *dag*, OE. *dæg* (*day*); OHG. *guot*, OE. *gōd* (*good*). But

when it stood for prim. Germ. *j*, it was a spirant and had nearly the same sound as the *y* in English *yet*, as *genēr* (*jenēr*), Goth. *jáins* (*ille, yon*); *herige* (*herie*), Goth. *harja*, Dat. sing. of *heri* (*army*).

h, initially and medially between vowels, had the sound-value of our *h* in *hat*; finally and medially before consonants it was the guttural spirant *ch* (see *ch*), as *habēn* (*to have*), *sēhan* (*to see*); *hōh* (= NHG. *hoch*) (*high*), *naht* (= NHG. *nacht*) (*night*).

**j* (that is *i* in the function of a consonant) did not occur in OHG. manuscripts, but was represented by *i* (*e, g*). It had nearly the same sound-value as the *y* in English *yet*, as *nerien* from **nazjan* (*to save*); *hirteo*, Goth. *haírdjē*, Gen. pl. of *hirti* (*shepherd*); *genēr* (*jenēr*), Gothic *jáins* (*ille, yon*).

q occurred only in combination with *u* as in English.

r was a trilled sound in all positions as in Scotch, as *rēht* (*right*), *bēran* (*to bear*), *fart* (*way*), *fagar* (*beautiful*).

s was a voiceless spirant in all positions like the *s* in English *sit*, as *sunu* (*son*), *kiosan* (*to choose*), *kōs* (*I chose*).

th (*dh*) seems in the ninth century to have been a voiced interdental spirant like the *th* in English *then*, as *thenken* (*to think*).

u (*v*). Single *u* (*v*) was frequently written for Germanic *f* (see *f*), as *uaran, varan* (*to go*). It was also employed, especially after consonants and before the vowel *u*, to express *u* consonant, i.e. English *w*, as *suarz* for *suuarz* (*black*), *uurdun* for *uuurdun* (*they became*).

**w* (i.e. *u* in the function of a consonant) did not occur in OHG. manuscripts, but was generally represented by *uu* (*uv, vu, vv*), and had the sound-value of English *w* in *wit*.

It was also sometimes written *u* (*v*), see above under *u* (*v*). In this grammar and glossary we shall generally write *w*.

x occurred almost exclusively in loan-words.

z had a twofold pronunciation. It had the sound-value *ts*, initially as also medially and finally, after consonants and when it arose from *tt*: examples—*zan* (*tooth*), *lenzo* (*spring*), *holz* (*wood*), *hërza* (*heart*), *suarz* (*black*), *scaz* (*money*), cp. OE. *sceatt*, O.Icel. *skattr*, Goth. *skatts*; *sezzen*, OE. *settian* (*to set*), pret. sg. *sazta*, OS. *setta* (*satta*). In other cases it was an *s* kind of sound, as *haz* (*hatred*), *bīzan* (*to bite*). In this grammar and glossary the *ts* sound is represented by *z*, and the *s* sound by *z̥*.

PHONETIC SURVEY OF THE OHG. SOUND-SYSTEM.

§ 8. A. Vowels (Sonants).

<i>Guttural</i>	{ Short <i>a</i> , <i>o</i> , <i>u</i>
	{ Long <i>ā</i> , <i>ō</i> , <i>ū</i> .
<i>Palatal</i>	{ Short <i>ē</i> , <i>e</i> , <i>i</i>
	{ Long <i>ē</i> , <i>ī</i> .

§ 9. B. Consonants.

	LABIAL.	INTER-DENTAL.	DENTAL	<i>Velar</i> GUTTURAL.
<i>Explosives</i>	Voiceless <i>p</i> , <i>pp</i>		<i>t</i> , <i>tt</i>	<i>k</i> , <i>kk</i>
	Voiced <i>b</i> , <i>bb</i>		<i>d</i> , <i>dd</i>	<i>g</i> , <i>gg</i>
<i>Spirants</i>	Voiceless <i>f</i> (th <i>p</i>)		{ <i>s</i> , <i>ss</i> <i>z̥</i> , <i>z̥z̥</i>	<i>h</i> , <i>hh</i> (<i>ch</i>)
	Voiced	th (<i>dh</i>)		<i>g</i>
<i>Nasals</i>	<i>m</i> , <i>mm</i>		<i>n</i> , <i>nn</i>	<i>n</i>
<i>Liquids</i>			<i>l</i> , <i>ll</i> ; <i>r</i> , <i>rr</i>	
<i>Semi-vowels</i>	<i>w</i> , <i>j</i> .			

To these must further be added the spiritus asper **h** and the three affricatae (i.e. an explosive + a homorganic spirant) **z** (i.e. **ts**), **pf** (**ph**), and the Upper German **kh** (**ch**) i.e. **k** + the *ch*-sound in Scotch *loch*.

NOTE.—In the writing down of primitive Germanic forms the sign **ɳ** is used to represent the guttural nasal, and **χ** to represent the guttural spirant (**h**). The guttural **n** occurred before gutturals only, as **trinkan** (*to drink*), **lang** (*long*).

§ 10. A diphthong is the combination of a ^{nasals}sonantal with a consonantal vowel. The sonantal vowel is the bearer of the stress (accent) in the syllable in which it occurs. All the OHG. diphthongs, **ei**, **ie** (**ea**, **ia**), **io** (**eo**), **iu**, **ou** (**au**), and **uo** (**ua**), were falling diphthongs, that is, the stress fell upon the first of the two elements.

§ 11. The double consonants, **nn**, **tt**, etc. must be pronounced long as in Italian and Swedish, thus **rinnan** (*to run*) as **rin-nan**. They were uniformly shortened (simplified) when they became final or came to stand before other consonants, and also frequently medially when preceded by a long vowel, as **rinnan** (*to run*), pret. sing. **ran**; **brennen** (*to burn*), pret. sing. **branta**; **slāffan** beside **slāfan** (*to sleep*).

Stress (Accent).

§ 12. In all uncompounded words the chief stress falls upon the stem-syllable and always remains there even when suffixes and inflexional endings follow it. This syllable is always the first of the word.

In compound words the chief stress falls upon the stem-syllable of the first component part if the second part is a noun or an adjective; and on the stem-syllable of the second part if this is a verb or derived from a verb.

CHAPTER II.

THE PRIMITIVE GERMANIC VOWEL-SYSTEM.

§ 13. The prim. Germanic language had the following vowel sounds :—

Short vowels a, e, i, $\phi(?)$, u

Long „ æ, ē, ī, ō, ū

Diphthongs ai, au, eu.

NOTE.—1. Although pre-Germanic o uniformly became a in accented syllables, e.g. OHG., OS. *gast*, Goth. *gasts* (*guest*) = Lat. *hostis*, (*enemy, stranger*), yet it is not certain that o did not exist in unaccented syllables, cp. e.g. such forms as OHG. *tago-līh* (*daily*), etc. Pre-Germanic ā and ō fell together in ō already in prim. Germanic; cp. e.g. Lat. *frāter*, with OE. *brōðor*, OS. *brōðar*, Goth. *brōþar* (*brother*); Lat. *māter*, with OE. *mōdor*, OS. *mōðar* (*mother*): Gr. Doric *πῶς* with OE., OS. *fōt*, Gothic *fōtus* (*foot*).

2. æ had an open sound like that in English *there*, and corresponded in quality with OHG. *ä*, while ē had a close sound like *e* in NHG. *reh* (*roe*), and corresponded in quality with OHG. *e*, see § 6.

3. In comparing Gothic forms with those of other Germanic languages, it must be observed (1) that Gothic changed every old *e* to *i*, and then old *i* and the *i* which arose from *e* both became *e* (written *ai*) before *r* and *h*; (2) that the *o*, which arose from *u* (§ 18), became *u* again, then this *u* along with the *u* which had remained unchanged, became an open *o* (written *au*) before *r* and *h*; (3) that *ī* was written *ei* in Gothic.

§ 14. This system underwent various modifications during the prim. Germ. period, i.e. before the parent language became differentiated into the various separate Germanic languages. The most important of these changes were :—

§ 15. *a + r*χ became *ā*χ, as OHG., OS., Gothic *fāhan* (*to seize*) from **far*χanan, cp. Lat. *pangō*, *pāx*. Every prim. Germ. *ā* in accented syllables was of this origin.

§ 16. *e* became *i* under the following circumstances:—

(1) Before nasal + consonant, as OHG. *wint*, OE. *wind*, O. Icel. *vindr*, Goth. *winds* (*wind*), cp. Lat. *ventus*. This *i* became *ī* under the same conditions as those by which *a* became *ā* (§ 15), as OHG. *dīhan*, OS. *thīhan*, OE. *ðēon*, Goth. *þeihan* (*to thrive*), from **þirōxanan*, older **perōxanan*; cp. the p.p. OS. *ge-thungan*, OE. *ge-ðungen*. This explains why OHG. *bintan* (*to bind*), and *helfan* (*to help*), belong to the same ablaut-series.

(2) When followed by an *i*, *j*, or *ī* in the same or the next syllable, as OHG., OS., Goth. *ist*, OE. *is* (*is*), from **isti*, older **esti*, cp. Gk. *ἔστι*; OHG., OS., OE. *stigan*, O. Icel. *stiga*, Goth. *steigan* (read *stigan*), (*to ascend*), from **stiigan*, cp. Gk. *στεινω*; OHG. *irdīn* (*earthen*), beside *ērda* (*earth*); OHG. *mitti*, OS. *middi*, OE. *midd*, O. Icel. *miðr*, Goth. *midjis* (*middle*), from original **medhjos*, cp. Lat. *medius*. OHG., OS. *bēran* (*to bear*), beside pres. 3. sg. OHG. *birit*, OS. *birid*, from original **bhēreti*, through the immediate stages **bēređi*, **bēridi*, **bīrid(i)*, see §§ 43, 51.

(3) In unaccented syllables, Nom. pl. OE. *fēt*, older *fæst*, O. Icel. *fōtr* (*feet*), from **fōtiz*, older **fōtez*, cp. Gr. *πόδες*, Lat. *pedes*. The Nom. pl. OHG. *fuozi*, OS. *fōti*, Gothic *fōtjus* were new formations; OHG. *iz*, imper. 2. sg. (*eat*), from **iti*, cp. Lat. *ede*.

§ 17. *i*, followed by *a* or *o*, in the next syllable, became *ē* when not protected by an intervening *i* or *j*, as OHG., OS., OE. *wēr*, O. Icel. *vērr* (*man*), cp. Lat. *vir*. In historic times, however, this law has an exceedingly great number of exceptions owing to the separate languages having levelled out in various directions, cp. e.g. OHG. *quēc*, beside OE.

a > ē only in certain cases
but in

ewic, O. Icel. *kvíkr* (*quick, alive*), the same word as Lat. *vivos* (*vivus*); OHG. *lēbēn*, beside OE. *libban*, O. Icel. *lifa* (*to live*), etc.

§ 18. *u*, followed by an *a* or *o* in the next syllable, became *o*, except when protected by a following nasal + consonant or an intervening *i* (*j*), cp., on the one hand, OHG. *giholfan*, OS. *giholpan*, OE. *geholpen*, Gothic *hulpans* (§ 13, note 3), the p.p. of *hēlfan* (*to help*), beside OHG. *gibuntan*, OS. *gibundan*, OE. *gebunden*, O. Icel. *bundenn*, Gothic *bundans*, the p.p. of *bintan* (*to bind*); and, on the other hand, OHG. *got*, OS., OE. *god* (*God*), from an original neuter form **ghutóm*, beside OHG. *gutin* (*goddess*); cp. further OHG. *hucken*, OS. *huggian*, Gothic *hugjan* (*to think*).

Every prim. Germ. *o* in accented syllables was of this origin.

u became *ū* under the same circumstances as those by which *a* and *i* became *ā* and *ī*, as pret. sing. OHG. *dūhta*, OS. *thūhta*, OE. *þūhta*, Gothic *þūhta*, OHG. inf. *dunken* (*to seem*), related to O. Lat. *tongēre* (*to know*).

§ 19. The diphthong *eu* became *iu*, when the following syllable contained an *i* (*j*), cp. § 16, 2, and *eo* when the following syllable contained an *a* or *o*, cp. § 18. On these differences rested, e.g. OHG. pres. 3. sg. *kiusit* (OE. *cīest*), beside infin. *keosan* (*kiosan*), OE. *cēosan* (*to choose*); *leoht* (*lioht*) (*light*), beside *liuhten*, from **liuhtjan* (*to light*); *teof* (*tiof*) (*deep*), beside *tiufl* (*depth*), etc.

From what has been said in §§ 15–19 it will be seen that the prim. Germ. vowel-system had assumed the following shape before the dissolution of the Germanic parent language:—

Short vowels	a, e, i, <u>o</u> , u
Long	,, <u>ā</u> , <u>ē</u> , <u>ī</u> , <u>ō</u> , <u>ū</u>
Diphthongs	ai, au, iu, eo.

The further development of these sounds in OHG. will be briefly discussed in the following chapter.

CHAPTER III.

THE OHG. DEVELOPMENT OF THE GENERAL GERMANIC VOWEL-SYSTEM.

A. THE SHORT VOWELS OF ACCENTED SYLLABLES.

§ 20. Before entering upon the history of the various vowels we shall here define and illustrate umlaut (mutation), a phenomenon of frequent occurrence in OHG.

By Umlaut is meant the modification of an accented vowel through the influence of an *i* (*j*) in the following syllable.

The only vowel which underwent this modification in OHG. was *a*, which became *e* (§ 6). Examples: *ferit* (*goes*), inf. *faran*; Nom. pl. *kelbir* (*calves*), *gesti* (*guests*), beside Nom. sg. *kalb*, *gast*; *brennen* (Gothic *brannjan*) (*to burn*); *heri* (Gothic *harjis*) (*army*); *lengi* (*length*), beside *lang* (*long*), etc.

a. < IE a, o, 2

§ 21. Germanic *a* generally remained unchanged in OHG., as OHG., OS., OE., Goth. *faran* (*to go*); OHG., OS. *gast*, Goth. *gasts* (*guest*); OHG. *bant*, OS., Goth. *band*, pret. 1. 3. sing. of *bintan* (*to bind*).

§ 22. a became e when followed by an i (j) in the next syllable, for examples see § 20. This i-umlaut of a did not, however, take place in the following cases:—

1. Before ht, hs, or consonant + w, as maht (*power*), pl. mahti; wahsan (*to grow*), pres. 3. sg. wahsit; bi-scatwen from *scatwjan (*to shade*).

2. In Upper German before l + consonant, before hh, ch (=Germanic k), and often before r + consonant, as UG. haltit beside UFr. heltit (*holds*); UG. sachit besides UFr. sehhit (*he quarrels*); warmen beside wermen, from *warmjan (*to warm*).

3. In words ending in -nissi, -nissa, or -lih, as firstant-nissi (*understanding*), kraftlih (*strong*).

e.

§ 23. Germanic e (usually written ë in order to distinguish it from the e which arose from the i-umlaut of a) appears in OHG. as i under the conditions given in § 16.

* ë appears also as i in a few forms without any apparently phonetic reasons, cp. e.g. fihu, but also fëhu, beside Lat. pecus (*cattle*); sibun (*seven*) beside Lat. septem, and a few others. ë also became i in OHG. before w (= ww), as kiuuan (*to chew*), bliuuan (*to strike*).

The pres. indic. 1. sg. hilfu, biru, gibu, beside the infin. hëlfan (*to help*), bëran (*to bear*), gëban (*to give*), were probably due to a levelling out with the 2. and 3. sg. hilfis, hilfit, etc.

In all other cases old ë was regularly retained in OHG., as fël, OE. fëll, Lat. pellis (*skin*), rëht (*right*), Lat. rectus; nëman (*to take*), related to Gr. véμω.

* en phya nuel bus rauen i to i
was found fu

i.

§ 24. Germanic *i* remained in OHG., as *wizzan*, OS., OE., Goth. *witan* (*to know*), cp. Lat. *vidēre*, Gk. *ἰδεῖν*; OHG. *fisk*, OS., OE. *fisc*, O. Icel. *fiskr*, Goth. *fisks* (*fish*), cp. Lat. *piscis*.

On forms like *skēf* beside *skif* (*ship*), see § 17.

u, o.

§ 25. The interchange between *u*, *o* described in § 18 obtained also in the OHG. development; cp. *wurken* (from **wurkjan*) (*to work*), beside pret. *worhta*; pret. pl. *butun*, beside p.p. *gibotan*, inf. *biotan* (*to offer*); *wolla* (*wool*), beside *wullin* (*wollen*), etc.

B. THE LONG VOWELS OF ACCENTED SYLLABLES.

ā.

§ 26. The *ā*, which arose from *a* according to § 15, remained in OHG.; cp. *denken* (*to think*) beside pret. *dāhta*; *hāhan* (*to hang*) beside pret. pl. *hiangum*, p.p. *gihangan*.

ǣ.

§ 27. *ǣ* became *ā* in OHG. OHG. *slāfan*, OE. *slāpan* (*to sleep*); OHG. *lāzan*, OE. *lātan* (*to let*); OHG. *bārun*, OE. *bāron* (*we bore*); OHG. *sāzun*, OE. *sāton* (*we sat*), etc.

ē.

§ 28. *ē* became developed to *ie* during the OHG. period through the intermediate stages *ea*, *ia*. *ie* (Otfrid *ia*, but beside this also *ie*) is the OHG. normal form from about the

All vowels have a tendency to rise - ē > i three intermediate stages ē, ē̄, ē̄̄ > i. ē̄̄: orthographic representation of a difference in height of sounds with inadequate symbols

middle of the ninth century. All four stages occur at different period, as e.g. *hēr*, *hear*, *hiar*, *hier* (*here*); *rēt*, *reat*, *riat*, *riet*, pret. sg. of the redupl. verb *rātan* (*to advise*).

i. ← E CI

§ 29. *i* remained in OHG., as OHG. *bīzan*, OS., OE. *bītan*, O. Icel. *bīta*, Goth. *beitan* (*to bite*); OHG., OS., OE. *swīn*, O. Icel. *svīn*, Goth. *swein* (*pig*), cp. Lat. *su-inu-s* (*pertaining to a pig*).

ō.

§ 30. *ō* became developed to *uo* in stem syllables during the OHG. period through the intermediate stages *oa*, *ua*. Otfrid regularly has *ua*, but Tatian *uo*. The stage *oa* does not occur in Upper Franconian monuments. Examples:—OHG. *fuoz*, OS., OE. *fōt*, O. Icel. *fōtr*, Goth. *fōtus* (*foot*), cp. Gk. Doric *πός*; OHG. *fuor*, OS., OE., O. Icel., Goth. *fōr*, pret. 3. sg. of *faran* (*to go*).

ū.

§ 31. *ū* remained in OHG., as OHG., OS., OE., O. Icel. *hūs* (*house*), Goth. *hūs* in *gudhūs* (*temple*); OHG., OS., OE., O. Icel. *rūm*, Goth. *rūms* (*room*), related to Lat. *rū-s* (Gen. *rū-ris*) (*open country*); for *dūhta*, see § 18.

C. THE DIPHTHONGS OF ACCENTED SYLLABLES.

ai.

§ 32. *ai* became developed to *ē* before *r*, (old) *h*, and *w*, as OHG. *mēro*, Goth. *máiza* (*greater*); *ēht*, Goth. *áihts* (*possession*); *sēwes*, Goth. *sáiwis*, Gen. sg. of *sēo* (*sea*); and finally, *wē*, *dē*, Goth. *wái*, *pái* (*woe*), (*they*).

It is an interesting study of the history of the Germanic languages.

In other cases *ai* became *ei*, as *weiz*, Goth. *wáit* (*I know*), cp. Gr. *oída*; *stein*, Goth. *stáins* (*stone*); *steig*, Goth. *stáig* (*he ascended*), pret. sg. of *stigan*.

au.

§ 33. *au* became *ō* through the intermediate stage *ao* before all dental consonants (*d, t, z, s, n, r, l*) and (old) *h*. Examples:—*tōd*, Goth. *dāupus* (*death*); *rōt*, Goth. *rāups* (*red*); *gōz*, Goth. *gáut*, pret. 1. 3. sg. of *giozan* (*to pour*); *kōs*, Goth. *káus*, pret. 1. 3. sg. of *kiosan* (*to choose*); *lōn*, Goth. *lāun* (*reward*); *hōren*, Goth. *háusjan* (*to hear*); *kōl*, Lat. *caulis* (*stalk*); *hōh*, Goth. *háuhs* (*high*).

Before other consonants and finally *au* became *ou* in the course of the ninth century; as *ouga*, Goth. *áugō* (*eye*); *houbit*, Goth. *háubiþ* (*head*); *loug*, Goth. *láng*, pret. 1. 3. sg. of *liogan* (*to lie*); *tou* Gen. *touwes* (*dew*), LG. *dau* (*dew*).

eu.

§ 34. Original *eu* passed through *eo* into *io* (Otfried mostly *ia*) in Franconian under the same conditions as those by which *u* became *o* (§§ 18, 25). This transition of original *eu* to *eo*, *io* took place in Upper German only when the diphthong was followed by a dental consonant or Germanic *h*. It appears as *iu* in UG. and Franconian when the following syllable contained an *i* (*j*) (§ 16, 2) or *u*; and also in UG. before labials and gutturals (except *h*). Examples:—Fr. and UG. *beotan*, *biotan* (*to offer*), beside pres. indic. 1. 3. sg. *biutu*, *biutit*; Fr. and UG. *leoht*, *lioht* (*light*) beside *liuhten* from **liuhtjan* (*to light*); Fr. *leob*, *liob* beside UG. *liup* (*dear*); Fr. *leogan*, *liogan* beside UG. *liugan* (*to lie*), etc.

CHAPTER IV.

THE OHG. DEVELOPMENT OF THE PRIMITIVE GERMANIC
VOWELS IN UNACCENTED SYLLABLES.

A. THE VOWELS OF FINAL SYLLABLES.

§ 35. 1. Final long vowels, inherited from primitive Germanic, became shortened already in primitive High German:—

-ō > -u, as *biru* (*I bear*) from *bērō; Instr. sg. *tagu* (*by day*) from *dagō*.

-ī > -i, as *riri* from *rizī, imperf. subj. 3. sg. of *rīsan* (*to fall*).

2. After the completion of this process, then operated the law of syncope, according to which final short vowels, or short vowels followed by a single consonant, disappeared in [the final syllable of disyllabic] words (with the accent on the first syllable), when the first syllable was long¹; they likewise disappeared in trisyllabic and polysyllabic forms when the penult had the secondary accent. The regular operation of this law was often disturbed by new formations made by levelling.

The regular forms were e. g. Nom. sg. *wolf* from *wulfaz (*wolf*); Acc. sg. *wolf* from *wulfan; *irdin* (*earthly*) from *irpinaz; then after the analogy of these were made forms like Nom., Acc. sg. *tag* (*day*), *wēg* (*way*).

Regular forms were also *weiȝ* (*he knows*) from *waiti, older *waite = Gr. *oīde*; *ist* (*is*) from *isti, older *esti = Gr. *ἔστι*;

¹ A syllable is said to be long, if it contains a long vowel, or diphthong, or a short vowel followed by two consonants.

Nom. sg. *gast* (*guest*), from **gastiz*=Lat. *hostis*; Voc. *wolf* from **wulfi*, older **wulfe*=Gr. *λύκε*; *kōs* (*he chose*) from **kausi*; *bant* (*he bound*) from **bandi*; *meri* (*sea*), cp. Lat. *mari-a*; *wini* (*friend*) from **winiz*; *tōd* (*death*) = Goth. *dauþus*; *fluot* (*flood*) = Goth. *flōdus*; *fihu*, *fēhu* (*cattle*) = Goth. *faihu*, Lat. *pecus*; *sunu* (*son*) = Goth. *sunus*; *situ* (*custom*) = Goth. *sidus*; *biru* (*I bear*). Then after the analogy of these forms were made forms like *was* (*he was*) for **wasi*; *bir*, imper. 2. sg. (*bear*) for **biri*, cp. Gr. *φίρε*; *nim* (*take*) for **nimi*, older **nemi* (*neme*) = Gr. *νέμε*; *stat* (*place*) for **stati*; *sun* (*son*) beside *sunu*; *hilfu* (*I help*) for **hilf*, etc.

3. Later than the shortening mentioned under 1., occurred the shortening which was experienced in polysyllabic words by the long vowel, after which an -*n* or -*z* had been dropped, and by the -*ē* and -*ō* from older -*ai* and -*au*, which were either already final in prim. Germanic, or had become so after the loss of -*z*, as well as by the -*i* which had arisen from older -*iji*. This shortening also took place in prim. High German. Examples:—

Gen. pl. *tago* (*of days*) from *dagōn*; Nom. sg. *hano* (*cock*) from **χanōn*; Nom. sg. *managi*, *menigi* (*multitude*) from **managin*; *ahto* (*eight*) = Goth. *ahtáu*; *wili* (*thou wilt*) from **wiliz*; *gesti* (*guests*) from *gastiz*, older **gastijiz*, cp. Gr. *πόλεις* from **πολεjes*; *blinte*, Nom. pl. masc. (*blind*) = Goth. *blindái*; Loc. sg. (used as Dat.) *tage* from **dagai*, cp. Gr. *οἶκοι* (*at home*); *suno* (*of the son*) = Goth. *sunáus*; *neri*, imper. 2. sg. (*save*) from **nazī*, older **naziji*; Nom. pl. *taga* (*days*) = Goth. *dagōs*, older *dagōz*.

NOTE.—Forms like *hōhī* (*height*) had their -*i* from the oblique cases. The regular Nom. form of *gēba* (*gift*) would be **gēbu* or **gēba*.

2 had become before it disappeared (i.e. Venus Rains had evaded)

gēba is properly the Acc. form. The Nom. pl. *gēbā* arose from the Acc. form **gēbōnz*. The Nom. pl. form *tagā* (*days*) is still unexplained; it is, however, questionable whether the form *tagā* did really exist in OHG.

§ 36. If a nasal or a liquid, preceded by a mute consonant, came to stand finally after the loss of *a*, it became vocalic (sonantal) and then generated a new *a* before it, as Nom., Acc. *ēban* (*even*) from **ēbn*, older **ēbnaz*, *ēbnan*; Nom., Acc. *fogal* (*bird, fowl*) from **fogl*, older **fuglaz*, **fuglan*; Nom., Acc. *acechar* (*acre, field*) from **akr*, older **akraz*, **akran*; etc.

The *a*, thus generated, became transferred to the oblique cases also, at first after short syllables, and then later after long syllables as well; e. g. *fogales*, *wuntare*.

B. THE VOWELS IN OTHER THAN FINAL SYLLABLES.

§ 37. Here can merely be stated the more important phenomena; for the rest the student must be referred to the various articles on the subject in Paul-Braune's *Beiträge zur Geschichte der deutschen Sprache und Literatur*, and in Braune's *Althochdeutsche Grammatik*, Halle, 1886.

§ 38. The *i* in the preterite and past participle of weak verbs, Class I, was regularly syncopated after long stem syllables, as *branta* (*I burnt*), p.p. *gibrantēr*; *hōrta* (*I heard*), p.p. *gihōrtēr*; beside *nerita* (*I saved*), p.p. *gineritēr*; etc.

§ 39. Medial vowels were often assimilated to final vowels, as *keisar* (*emperor*), Gen. *keiseres*; *wuntorōn* (*to wonder*).

beside noun *wuntar*; *sibun* (*seven*) inflected form *sibini*; etc.

§ 40. In all High German dialects a vowel was developed between medial *rh* and *lh*, as also before *w* in the combinations *rw*, *lw*, and *sw*. The vowel thus developed appeared mostly as *a* or *o*, but it not infrequently regulated itself after the quality of a neighbouring vowel, cp. § 36. Examples: *bēraht* (*clear*) = Goth. *bairhts*; *furhten* (*to be afraid*), beside pret. *forhta*, *forahta*; *wurken* (*to work*), beside pret. *worhta*, *worahta*; *fēlhan* beside *fēlahan* (*to hide*); *bifluhu* (*I hide*), *biflihit* (*he hides*); *garo* (*ready*), inflected form *garwēr* beside *garawēr*; *mēlo* (*meal, flour*), Gen. *mēlwes*, beside *mēlawes*; Dat. *mēlewe*; *zēswa* (*right hand*) beside *zēsawa*.

one or two of which are vowel-like (semivowels) as w.)
due to shifting of tongue from front to back

CHAPTER V.

THE FIRST SOUND-SHIFTING, VERNER'S LAW, AND OTHER CONSONANT CHANGES WHICH TOOK PLACE IN THE PRIMITIVE GERMANIC LANGUAGE.

§ 41. The first sound-shifting refers to the changes which the Indo-Germanic *tenues*, *mediae*, and *mediae aspiratae* underwent in the period of the Germanic primitive community, i.e. before the Germanic parent language became differentiated into the separate Germanic languages:—Gothic, O. Norse, O. English, O. Frisian, O. Saxon (= O. Low German), O. Low Franconian (O. Dutch), and O. High German.

§ 42. The Indo-Germanic parent language had the following system of consonants:—

		LABIAL. DENTAL. PALATAL. GUTTURAL.			
Explosives	tenuis <i>voiceless</i>	p	t	k	q ²
	mediae <i>voiced</i>	b	d	g	g ²
	tenuis aspiratae	ph	th	kh	qh
	mediae asp.	bh	dh	gh	gh
<i>voiceless</i> Spirants	voiceless		s		
	voiced	v	z	j	
Nasals		m	n	ñ	ɲ
Liquids			l, r		
Semivowels		w		j	

NOTE.—1. Explosives are consonants which are formed by complete closure of the mouth passage, and may be pronounced with or without voice, i.e. with or without the vocal cords being set in action; in the former case they are said to be voiced and in the latter voiceless. The aspiratae are pronounced like the simple tenuis and mediae followed by an *h*, e.g. like the *th* in English *pothook*, or the *ph* in *shepherd*.

Spirant consonants are those in which the mouth passage is simply narrowed without any actual contact.

2. The nasals and liquids had the functions both of vowels and consonants. And in like manner *w* and *j* were the consonants corresponding to the vowels *u* and *i*.

3. Of the different classes of consonants in the above table, this book will only deal with the explosives.

§ 43. The Indg. tenuis *p, t, k, q* became in prim. Germanic the voiceless spirants *f, þ, χ¹, χ (xw)*.

p > f. Lat. *pēs*, Gr. *πούς*, Goth. *fōtus*, OHG. *fuoz*, OE. *fōt* (*foot*); Lat. *nepos*, OE. *nēfa*, OHG. *nēfo*, O. Icel. *nefe* (*nephew*); Lat. *clepō*, Gr. *κλέπτω* (*I steal*), Goth. *hlifan* (*to steal*).

t > þ. Lat. *tu*, Goth., OE. *þū*, OS. *thū* (*thou*); Lat. *vertō*

¹ For this sign see § 9, note.

(*I turn*), Goth. wairþan, OE. weorþan (*to become*); Lat. frāter, Goth. brōþar, OE. brōðor, OS. brōðar, O. Icel. brōðer (*brother*).

k > χ. Lat. canis, Gr. κύων, Goth. hunds, OHG. hunt, OE. hund (*hound, dog*); Lat. pecus, Goth. faihu, OHG. fēhu, fihu (*cattle*), OE. feoh (*fee, money*). *Prob*

q > χ (χw). Lat. capiō (*I take*), Goth. hafjan, OE. hebban, OHG. heffen (*to raise*); Lat. vincere (*to conquer*), Goth. weihan (*to fight*); Lat. quis, Goth. hwas, OE. hwā, OHG. hwēr (wēr) (*who?*); Lat. sequi (*to follow*), Goth. saihwan (*to see*).

NOTE.—I. The Indg. tenues in the combination s + tenuis remained unshifted.

st: Lat. est, Gk. ἐστί, Goth., OHG. ist (*is*); Gk. στέλω (*I go*), Lat. vestigium (*foot-step*), Goth. steigan, OE., OS., OHS. stigan (*to ascend*).

sp: Lat. spuerē, OE., OHG. spiwan (*to vomit*). *fish*

sq: Gk. σκιά (*shadow*), Goth. skeinan, OE., OHG. scinan (*to shine*).

sk: Gk. θυο-σκόος (*sacrificing priest*), OHG. scouwōn (*to look, view*).

2. The t also remained unshifted in the Indg. combinations pt, kt, qt. *x*
pt > ft: Gk. κλέπτης, Goth. hliftus (*thief*), cp. English *shop-lifter*; Lat. neptis (*grand-daughter, niece*), OE., OHG. nift (*niece*).

kt > χt: Gk. ὀκτώ, Lat. octō, Goth. ahtáu, OE. eahta, OHG., OS. ahto (*eight*).

qt > χt: Gen. sing. Gk. νυκτός, Lat. noctis, Nom. Goth. nahts, OE. neaht, OHG. naht (*night*).

§ 44. The Indg. mediae b, d, g, g became the tenues p, t, k, k (kw).

b > p. Lat. lūbricus for *slūbricus (*slippery*), Goth. slīupan, OE. slūpan (*to slip*); Lithuanian dubūs (*deep*), Goth. diups, OE. dēop (*deep*).

d > t. Lat. dūcere (*to lead*), Goth. tiuhan, OE. tēon (*to draw*); Lat. vidēre (*to see*), Goth., OE., OS. witan (*to know*).

* fortifying of t in light notably followed consonants

g > k. Lat. genu, Gr. γόνυ, Goth., OHG. kniu, OE. enēo (*knee*); Lat. egō, Gr. ἐγώ, Goth. ik, OS. ik, OE. ic (*I*).

g > k (kw). Lat. gelu (*frost*), Goth. kalds, OE. ceald, OHG. kalt (*cold*); Lat. augēre, Goth. aukān (*to increase*), OE. part. adj. ēacen (*great*).

Lat. vivos, Gr. βίος, Goth. qius (stem qiwa-), OE. ewic, OHG. quēc (*quick, alive*); Gr. ἔρεβος, Goth. riqis (stem riqiza-), (*darkness*).

§ 45. The Indg. tenues aspiratae seem to have become voiceless spirants in prim. Germanic, and thus to have fallen together with the voiceless spirants which arose from Indg. tenues; their occurrence, however, in prim. Indg. was so rare that they may be neglected here.

§ 46. The Indg. mediae aspiratae became probably first of all the voiced spirants b, d, g, g(w). For the further development of these sounds see §§ 48-50.

§ 47. The remaining Indg. consonants suffered no further material changes which need be mentioned here. Summing up the results of §§ 43-46 we arrive at the following system of consonants for the prim. Germanic language:—

	LABIAL.	INTER-DENTAL.	DENTAL.	PALATAL AND GUTTURAL.
<i>Explosives</i> : voiceless	p		t	k
<i>Spirants</i> : { voiceless	f	þ	s	χ
{ voiced.	b	d	z	g
<i>Nasals</i> :	m		n	ŋ
<i>Liquids</i> :			l, r	
<i>Semi-vowels</i> :	w			j (palat.)

These are the only stops

§ 48. *þ*, *ð* initially, and *þ*, *ð*, *g* medially after their corresponding nasals, became the voiced explosives *b*, *d*, *g* in both Gothic, O. Norse, and West Germanic (§ 2):—

b. Goth. *baíran*, O. Icel. *bēra*, OE., OS., OHG. *bēran* (*to bear*), Skr. *bhārāmi*, Gr. *φέρω*, Lat. *ferō* (*I bear*).

OE. *comb*, OHG. *chamb* (*comb*), Skr. *jāmbhas* (*tooth*), Gr. *γόμφος* (*nail*). *Goth. þambō OE comb OHG cham*

d. Goth. *dags*, O. Icel. *dagr*, OS. *dag*, OE. *dæg* (*day*), Skr. *ni-dāghás* older, **ni-dhāghás* (*hot season, summer*); Goth., OE., OS. *bindan*, O. Icel. *binda* (*to bind*), Skr. *bándhanan*.

g. OS., OHG. *engi*, O. Icel. *öngr* (*narrow*); cp. Lat. *angō*, Gr. *ἄγχω* (*I press tight*). *Goth. aggrima*

§ 49. *þ*, *ð*, *g* remained in other positions, as OS. *neþal* (*mist*), Lat. *nebula*, Gr. *νεφέλη*, cp. Skr. *nábhas* (*cloud*); O. Icel. *roðra* (*blood*), Skr. *rudhirás*, Gr. *έρυθρός* (*red*); OE. *giest*, OS. *gast* (still spirantal in the modern dialects) (*guest*), Lat. *hostis* (*stranger, enemy*); OE., OS., OHG. *stīgan* (*read stīgan*), Goth. *steigan* (*read stīgan*) (*to ascend*), Gr. *στέχω* (*I go*), Lat. *vestigium* (*foot-step*).

NOTE.—*g* was dropped in the initial combination *gw*=Indg. *gh*, OE. *wearm*, OHG. *warm* (*warm*), Skr. *gharmás*, Gk. *θερμός*, Lat. *formus* (*warm*).

§ 50. The further development of *þ*, *ð*, and *g* belongs to the history of the separate languages.

Verner's Law.

§ 51. After the completion of the first sound-shifting, and while the principal accent was not yet confined to the root-syllable, a uniform interchange took place between the voiceless and voiced spirants, which may be thus stated:—

The medial or final voiceless spirants *f*, *p*, *χ*, *χw*, *s* regularly

became b, d, g, gw, z, when the vowel next preceding them did not, according to the original Indg. system of accentuation, bear the principal accent. This law manifests itself most clearly in verbal forms, where the infinitive, present tense, and pret. sg. had the principal accent on the root-syllable, but the indic. pret. plural, the imperf. subj. (properly optative), and past participle had the principal accent on the ending, as prim. Germ. *werþō (*I turn*), pret. 3. sg. *wárþi, pret. 1. pl. *wurđumí, past part. *wurđaná-. Or to take examples from noun-forms we have, e.g. Gr. πατέρ = prim. Germ. *faðér- (*father*); Goth., OE., OS. hund (*hundred*) from *χundám, cp. Gk. ἐκατόν, Lat. centum, Skr. çatám.

The combinations sk, sp, st, ss, ft, hs, and ht were not subject to this law. *voiced neighborhood*

NOTE.—1. The primitive Germanic system of accentuation was like that of Sanskrit, Greek, etc., i.e. the principal accent could fall on any syllable; it was not until a later period of the primitive Germanic language that the principal accent was confined to the root-syllable.

2. Verner's law is unfortunately very often imperfectly or entirely wrongly stated in English books, which generally state it as follows:—The voiceless spirants became voiced if the principal accent *followed* them. But when the law is thus formulated, it leaves unexplained all such forms as OHG. wolf, beside O.Icel. ulfr from prim.Germ. *wúlfaz (*wolf*), Gk. λύκος from *flúkos; OS. birid (*he bears*), Skr. bhárati; OHG., OS. jung, Goth. juggs (*jungs*) (*young*) from prim. Germ. jūnzás, besides Goth. comparative jūhiza (*younger*) from *jūnzizō (§ 53); Goth. 2 sg. indic. pass. baifraza (*thou art borne*), beside Skr. bhárasē, etc.

The following formulae may be of use to the student:—

Indg. asakapatam became prim.Germanic asaχafapam. Then we have ásazabādám, azáχabādám, azazáfādám, azazabápam, azazabādám. *accents & accents*

f—b. Goth. parf (*I need*); pl. paúrbum, b=b.

þ—ð. Goth. *frapjan* (*to understand*); *frōdei*, (*d=ð*), (*understanding*).

s—z. Prim. Germ. pres. 1. sg. **keusō* (*I test*); pret. 1. pl. **kuzumí*, p.p. **kuzaná*—.

The West Germanic languages and Old Norse regularly developed this *z* to *r*: thus e.g. **kuzumí* became OE. *curon*, OHG. *kurun*, O. Icel. *kurom*.

χ—g. Goth. *áiħ* (*I have*) (*read áix*); pl. *aígum*, *g=g*.

χw—gw. Goth. *saiħwan* (*to see*); pret. 1. pl. **sēgwumí*, cp. OE. *sāgon* (*we saw*).

gw became *g* before *u*; in other cases it became *w*, as Goth. *magus* (*boy*), beside *mawi* (from **ma[g]wí*) (*girl*).

Other Consonant Changes.

§ 52. Every labial + *t* became *ft*, as Goth. *skapjan*, OE. *sceppan*, OHG. *skephen* (*to create*), beside Goth. *gaskafts*, OE. *gesceaft*, OHG. *giscaft* (*creature*); Goth. *giban*, OE. *giefan* (*read b*), OHG. *gēban* (*to give*), beside OE., OHG. *gift* (*gift*); Goth. *þaúrban*, OE. *þurfan* (*read b*) (*to need*), beside pret. sg. Goth. *þaúrfta*, OE. *þorfte*.

Every guttural + *t* became *ht*, i.e. *χt*, as Goth., OE., OHG. *magan* (*to be able*), pret. sg. Goth. *mahta*, OE. *meahte*, OHG. *mahta* (*mohta*).

Every dental + *t* became either *st* or *ss*, as Goth., OE. *witan* (*to know*), 2 sg. Goth. *wáist*, OE. *wāst*, OHG. *weist*, pret. sg. Goth. *wissa*, OE. *wisse*, OHG. *wissa*.

§ 53. Guttural *n* (*ɳ*) disappeared before *χ*, as Goth., OHG. *fāhan* (*to seize*), from **farχanan*; OE. *þene(e)an*, OHG. *denchen* (*to think*), pret. sg. OE. *þōhte*, OHG. *dāhte*. Cp. §§ 15, 16, 1. 17.

§ 54. *χ* became a spiritus asper (written *h*) initially before

became b, d, g, gw, z, when the vowel next preceding them did not, according to the original Indg. system of accentuation, bear the principal accent. This law manifests itself most clearly in verbal forms, where the infinitive, present tense, and pret. sg. had the principal accent on the root-syllable, but the indic. pret. plural, the imperf. subj. (properly optative), and past participle had the principal accent on the ending, as prim. Germ. *werpō (*I turn*), pret. 3. sg. *wārpi, pret. 1. pl. *wurdumī, past part. *wurđanā-. Or to take examples from noun-forms we have, e.g. Gr. πατήρ = prim. Germ. *fađer- (*father*); Goth., OE., OS. hund (*hundred*) from *χundām, cp. Gk. ἑκατόν, Lat. centum, Skr. ṣatām.

The combinations sk, sp, st, ss, ft, hs, and ht were not subject to this law. *voiceless neighborhood*

NOTE.—1. The primitive Germanic system of accentuation was like that of Sanskrit, Greek, etc., i.e. the principal accent could fall on any syllable; it was not until a later period of the primitive Germanic language that the principal accent was confined to the root-syllable.

2. Verner's law is unfortunately very often imperfectly or entirely wrongly stated in English books, which generally state it as follows:—The voiceless spirants became voiced if the principal accent *followed* them. But when the law is thus formulated, it leaves unexplained all such forms as OHG. wolf, beside O.Icel. ulfr from prim. Germ. *wulfaz (*wolf*), Gk. λύκος from *Flukos; OS. birid (*he bears*), Skr. bhāratī; OHG., OS. jung, Goth. juggs (*jungs*) (*young*) from prim. Germ. jūwǝzās, besides Goth. comparative jūhiza (*younger*) from *jūwǝizō (§ 53); Goth. 2 sg. indic. pass. baifraza (*thou art borne*), beside Skr. bhārasē, etc.

The following formulae may be of use to the student:—

Indg. asakapatam became prim. Germanic asaxafapam. Then we have ásazabādam, azáxabadam, azazáfadam, azazabápam, azazabādām. *avoid accents*

f—b. Goth. parf (*I need*); pl. paúrbum, b = f.

þ—ð. Goth. *frapjan* (*to understand*); *frōdei*, (ð=ð), (*understanding*).

s—z. Prim. Germ. pres. 1. sg. **keusō* (*I test*); pret. 1. pl. **kuzumí*, p.p. **kuzaná*.

The West Germanic languages and Old Norse regularly developed this *z* to *r*: thus e.g. **kuzumí* became OE. *curon*, OHG. *kurun*, O. Icel. *kurom*.

χ—g. Goth. *áiħ* (*I have*) (*read* *áiħ*); pl. *aígum*, g=g.

χw—gw. Goth. *saiħwan* (*to see*); pret. 1. pl. **sēgwmí*, cp. OE. *sāgon* (*we saw*).

gw became g before *u*; in other cases it became w, as Goth. *magus* (*boy*), beside *mawi* (from **ma[g]wí*) (*girl*).

Other Consonant Changes.

§ 52. Every labial + *t* became *ft*, as Goth. *skapjan*, OE. *sceiþpan*, OHG. *skeþhen* (*to create*), beside Goth. *gaskafts*, OE. *gesceaft*, OHG. *giscaft* (*creature*); Goth. *giban*, OE. *giefan* (*read* *þ*), OHG. *gēban* (*to give*), beside OE., OHG. *gift* (*gift*); Goth. *þaúrban*, OE. *þurfan* (*read* *þ*) (*to need*), beside pret. sg. Goth. *þaúrfta*, OE. *þorfte*.

Every guttural + *t* became *ht*, i.e. *χt*, as Goth., OE., OHG. *magan* (*to be able*), pret. sg. Goth. *mahta*, OE. *meahte*, OHG. *mahta* (*mohta*).

Every dental + *t* became either *st* or *ss*, as Goth., OE. *witan* (*to know*), 2 sg. Goth. *wáist*, OE. *wāst*, OHG. *weist*, pret. sg. Goth. *wissa*, OE. *wisse*, OHG. *wissa*.

§ 53. Guttural *n* (*ŋ*) disappeared before *χ*, as Goth., OHG. *fāhan* (*to seize*), from **fanχanan*; OE. *þenc(e)an*, OHG. *denchen* (*to think*), pret. sg. OE. *þōhte*, OHG. *dāhte*. Cp. §§ 15. 16, 1. 17.

§ 54. *χ* became a spiritus asper (written *h*) initially before

These underwent all changes when Germanic was compared with others from the etc. (28)

became b, d, g, gw, z, when the vowel next preceding them did not, according to the original Indg. system of accentuation, bear the principal accent. This law manifests itself most clearly in verbal forms, where the infinitive, present tense, and pret. sg. had the principal accent on the root-syllable, but the indic. pret. plural, the imperf. subj. (properly optative), and past participle had the principal accent on the ending, as prim. Germ. *werbō (*I turn*), pret. 3. sg. *wārpi, pret. 1. pl. *wurđumī, past part. *wurđanā-. Or to take examples from noun-forms we have, e.g. Gr. πατήρ = prim. Germ. *faðér- (*father*); Goth., OE., OS. hund (*hundred*) from *χundām, cp. Gk. ἐκατόν, Lat. centum, Skr. śatām.

The combinations sk, sp, st, ss, ft, hs, and ht were not subject to this law. *etc. - in voiced neighborhood*

NOTE.—1. The primitive Germanic system of accentuation was like that of Sanskrit, Greek, etc., i.e. the principal accent could fall on any syllable; it was not until a later period of the primitive Germanic language that the principal accent was confined to the root-syllable.

2. Verner's law is unfortunately very often imperfectly or entirely wrongly stated in English books, which generally state it as follows:—The voiceless spirants became voiced if the principal accent *followed* them. But when the law is thus formulated, it leaves unexplained all such forms as OHG. wolf, beside O.Icel. ulfr from prim. Germ. *wulfaz (*wolf*), Gk. λύκος from *Flúkos; OS. birid (*he bears*), Skr. bháratī; OHG., OS. jung, Goth. juggs (*jungs*) (*young*) from prim. Germ. jūwǝz, besides Goth. comparative jūhiza (*younger*) from *jūwǝizō (§ 53); Goth. 2 sg. indic. pass. þafraza (*thou art borne*), beside Skr. bhárasē, etc.

The following formulae may be of use to the student:—

Indg. asakapatam became prim. Germanic asaxafapam. Then we have asazabadam, azáxabadam, azazáfadam, azazabápam, azazabadám. *etc. - in voiced neighborhood*

f—b. Goth. þarf (*I need*); pl. þaúrbum, b=b.

þ—ð. Goth. *frapjan* (*to understand*); *frōdei*, (d=ð), (*understanding*).

s—z. Prim. Germ. pres. 1. sg. **keusō* (*I test*); pret. 1. pl. **kuzumí*, p.p. **kuzaná-*.

The West Germanic languages and Old Norse regularly developed this *z* to *r*: thus e.g. **kuzumí* became OE. *curon*, OHG. *kurun*, O. Icel. *kurom*.

χ—g. Goth. *áiħ* (*I have*) (*read* *áiħ*); pl. *aigum*, g=g.

χw—gw. Goth. *saiħwan* (*to see*); pret. 1. pl. **sēgwumí*, cp. OE. *sāgon* (*we saw*).

gw became g before *u*; in other cases it became *w*, as Goth. *magus* (*boy*), beside *mawi* (from **ma[g]wí*) (*girl*).

Other Consonant Changes.

§ 52. Every labial + *t* became *ft*, as Goth. *skapjan*, OE. *sceiþpan*, OHG. *skeþhen* (*to create*), beside Goth. *gaskafts*, OE. *gesceaft*, OHG. *giscaft* (*creature*); Goth. *giban*, OE. *giefan* (*read* *þ*), OHG. *gēban* (*to give*), beside OE., OHG. *gift* (*gift*); Goth. *þaúrban*, OE. *þurfan* (*read* *þ*) (*to need*), beside pret. sg. Goth. *þaúrfta*, OE. *þorfte*.

Every guttural + *t* became *ht*, i.e. *χt*, as Goth., OE., OHG. *magan* (*to be able*), pret. sg. Goth. *mahta*, OE. *meahte*, OHG. *mahta* (*mohta*).

Every dental + *t* became either *st* or *ss*, as Goth., OE. *witan* (*to know*), 2 sg. Goth. *wáist*, OE. *wāst*, OHG. *weist*, pret. sg. Goth. *wissa*, OE. *wisse*, OHG. *wissa*.

§ 53. Guttural *n* (*ŋ*) disappeared before *χ*, as Goth., OHG. *fāhan* (*to seize*), from **faŋχanan*; OE. *þenc(e)an*, OHG. *denchen* (*to think*), pret. sg. OE. *þōhte*, OHG. *dāhte*. Cp. §§ 15. 16, 1. 17.

§ 54. *χ* became a spiritus asper (written *h*) initially before

became ṭ, ḍ, ǵ, ǵw, ǵ, when the vowel next preceding them did not, according to the original Indg. system of accentuation, bear the principal accent. This law manifests itself most clearly in verbal forms, where the infinitive, present tense, and pret. sg. had the principal accent on the root-syllable, but the indic. pret. plural, the imperf. subj. (properly optative), and past participle had the principal accent on the ending, as prim. Germ. *werþō (*I turn*), pret. 3. sg. *wārþi, pret. 1. pl. *wurðumí, past part. *wurðaná-. Or to take examples from noun-forms we have, e.g. Gr. πατήρ = prim. Germ. *faðér- (*father*); Goth., OE., OS. hund (*hundred*) from *χundám, cp. Gk. ἑκατόν, Lat. centum, Skr. çatám.

The combinations sk, sp, st, ss, ft, hs, and ht were not subject to this law. *voiceless neighborhood*

NOTE.—1. The primitive Germanic system of accentuation was like that of Sanskrit, Greek, etc., i.e. the principal accent could fall on any syllable; it was not until a later period of the primitive Germanic language that the principal accent was confined to the root-syllable.

2. Verner's law is unfortunately very often imperfectly or entirely wrongly stated in English books, which generally state it as follows:—The voiceless spirants became voiced if the principal accent *followed* them. But when the law is thus formulated, it leaves unexplained all such forms as OHG. wolf, beside O.Icel. ulfr from prim.Germ. *wulfaz (*wolf*), Gk. λύκος from *Flύκος; OS. birid (*he bears*), Skr. bhárati; OHG., OS. jung, Goth. juggs (*jungs*) (*young*) from prim. Germ. jūwǝs, besides Goth. comparative jūhiza (*younger*) from *jūwǝizō (§ 53); Goth. 2 sg. indic. pass. baíraza (*thou art borne*), beside Skr. bhárasē, etc.

The following formulae may be of use to the student:—

Indg. asakapatam became prim.Germanic asaxafapam. Then we have asazabadam, azáxabadam, azazáfadam, azazabápam, azazabádám. *voiceless neighborhood*

f—ṭ. Goth. þarf (*I need*); pl. þaúrbum, b=ṭ.

p—t. Goth. *frapjan* (*to understand*); *frōdei*, (d=ā), (*understanding*).

s—z. Prim. Germ. pres. 1. sg. **keusō* (*I test*); pret. 1. pl. **kuzumí*, p.p. **kuzaná-*.

The West Germanic languages and Old Norse regularly developed this *z* to *r*: thus e.g. **kuzumí* became OE. *curon*, OHG. *kurun*, O. Icel. *kurom*.

χ—g. Goth. *áiħ* (*I have*) (*read* *áiħ*); pl. *aigum*, g=g.

χw—gw. Goth. *saiħwan* (*to see*); pret. 1. pl. **sēgwumí*, cp. OE. *sāgon* (*we saw*).

gw became g before *u*; in other cases it became *w*, as Goth. *magus* (*boy*), beside *mawi* (from **ma[g]wí*) (*girl*).

Other Consonant Changes.

§ 52. Every labial + *t* became *ft*, as Goth. *skapjan*, OE. *sceieppan*, OHG. *skephen* (*to create*), beside Goth. *gaskafts*, OE. *gesceaft*, OHG. *giscraft* (*creature*); Goth. *giban*, OE. *giefan* (*read* *þ*), OHG. *gēban* (*to give*), beside OE., OHG. *gift* (*gift*); Goth. *þaúrban*, OE. *þurfan* (*read* *þ*) (*to need*), beside pret. sg. Goth. *þaúrfta*, OE. *þorfte*.

Every guttural + *t* became *ht*, i.e. *χt*, as Goth., OE., OHG. *magan* (*to be able*), pret. sg. Goth. *mahta*, OE. *meahte*, OHG. *mahta* (*mohta*).

Every dental + *t* became either *st* or *ss*, as Goth., OE. *witan* (*to know*), 2 sg. Goth. *wáist*, OE. *wāst*, OHG. *weist*, pret. sg. Goth. *wissa*, OE. *wisse*, OHG. *wissa*.

§ 53. Guttural *n* (*ŋ*) disappeared before *χ*, as Goth., OHG. *fāhan* (*to seize*), from **fanχanan*; OE. *þenc(e)an*, OHG. *denchen* (*to think*), pret. sg. OE. *þōhte*, OHG. *dāhte*. Cp. §§ 15. 16, 1. 17.

§ 54. *χ* became a spiritus asper (written *h*) initially before

became b, d, g, gw, z, when the vowel next preceding them did not, according to the original Indg. system of accentuation, bear the principal accent. This law manifests itself most clearly in verbal forms, where the infinitive, present tense, and pret. sg. had the principal accent on the root-syllable, but the indic. pret. plural, the imperf. subj. (properly optative), and past participle had the principal accent on the ending, as prim. Germ. *werþō (*I turn*), pret. 3. sg. *wárþi, pret. 1. pl. *wurðumí, past part. *wurðaná-. Or to take examples from noun-forms we have, e.g. Gr. πατέρ = prim. Germ. *faðér- (*father*); Goth., OE., OS. hund (*hundred*) from *χundám, cp. Gk. ἑκατόν, Lat. centum, Skr. ṣatám.

The combinations sk, sp, st, ss, ft, hs, and ht were not subject to this law. *voiceless neighborhood*

NOTE.—1. The primitive Germanic system of accentuation was like that of Sanskrit, Greek, etc., i.e. the principal accent could fall on any syllable; it was not until a later period of the primitive Germanic language that the principal accent was confined to the root-syllable.

2. Verner's law is unfortunately very often imperfectly or entirely wrongly stated in English books, which generally state it as follows:—The voiceless spirants became voiced if the principal accent *followed* them. But when the law is thus formulated, it leaves unexplained all such forms as OHG. wolf, beside O.Icel. ulfr from prim.Germ. *wulfaz (*wolf*), Gk. λύκος from *flúkōs; OS. birid (*he bears*), Skr. bhárati; OHG., OS. jung, Goth. juggs (*jungs*) from prim. Germ. jūnzás, besides Goth. comparative jūhiza (*younger*) from *jūnzizō (§ 53); Goth. 2 sg. indic. pass. baíraza (*thou art borne*), beside Skr. bhárasē, etc.

The following formulae may be of use to the student:—

Indg. asakapatam became prim.Germanic asaxafapam. Then we have ásazabaðam, azáxabaðam, azazáfadam, azazabápam, azazabáðam. *accidents*

f—b. Goth. parf (*I need*); pl. paúrbum, b=b.

p—d. Goth. *frapjan* (*to understand*); *frōdei*, (d=d̥), (*understanding*).

s—z. Prim. Germ. pres. 1. sg. **keusō* (*I test*); pret. 1. pl. **kuzumí*, p.p. **kuzaná*-.
 The West Germanic languages and Old Norse regularly developed this z to r: thus e.g. **kuzumí* became OE. *curon*, OHG. *kurun*, O. Icel. *kurom*.

χ—g. Goth. *áiħ* (*I have*) (*read* *áiħ*); pl. *aígum*, g=g.

χw—gw. Goth. *saiħwan* (*to see*); pret. 1. pl. **sēgwwumí*, cp. OE. *sāgon* (*we saw*).

gw became g before u; in other cases it became w, as Goth. *magus* (*boy*), beside *mawi* (from **ma[g]wí*) (*girl*).

Other Consonant Changes.

§ 52. Every labial + t became ft, as Goth. *skapjan*, OE. *sceppan*, OHG. *skephen* (*to create*), beside Goth. *gaskafts*, OE. *gesceaft*, OHG. *giscaft* (*creature*); Goth. *giban*, OE. *giefan* (*read* b), OHG. *gēban* (*to give*), beside OE., OHG. *gift* (*gift*); Goth. *þaúrban*, OE. *þurfan* (*read* b) (*to need*), beside pret. sg. Goth. *þaúrfta*, OE. *þorfte*.

Every guttural + t became ht, i.e. χt, as Goth., OE., OHG. *magan* (*to be able*), pret. sg. Goth. *mahta*, OE. *meahte*, OHG. *mahta* (*mohta*).

Every dental + t became either st or ss, as Goth., OE. *witan* (*to know*), 2 sg. Goth. *wáist*, OE. *wāst*, OHG. *weist*, pret. sg. Goth. *wissa*, OE. *wisse*, OHG. *wissa*.

§ 53. Guttural n (ŋ) disappeared before χ, as Goth., OHG. *fāhan* (*to seize*), from **fanχanan*; OE. *þene(e)an*, OHG. *denchen* (*to think*), pret. sg. OE. *þōhte*, OHG. *dāhte*. Cp. §§ 15, 16, 1. 17.

§ 54. χ became a spiritus asper (written h) initially before

vowels, and medially between vowels. Final -m became -n, and the consonants which arose from Indg. explosives were dropped when originally final, e, g. Goth. *pan-a* = Skr. *tám*, Lat. *is-tum*; Goth. *hwa* = Lat. *quod*.

CHAPTER VI.

SPECIAL WEST GERMANIC MODIFICATIONS OF THE GENERAL GERMANIC CONSONANT-SYSTEM. THE HIGH GERMAN SOUND-SHIFTING, ETC.

§ 55. Prim. Germ. *z*, which arose from *s* (§ 51) became *r* medially, and was dropped finally, as OHG., OS. *māro*, OE. *māra* (*greater*), Goth. *máiza*; OS., OE. *hord*, OHG. *hort* (*treasure*), Goth. *huzd*; OE. *dæg*, OS. *dag*, OHG. *tag* (*day*), from **dagaz*; OE., OS., OHG. *sunu* (*son*) from **sunuz*.

Germ. imination § 56. In West Germanic all simple consonants, except *r*, were doubled after a short vowel before a following *j*. This *j* was mostly retained in OS., but was generally dropped in OE. and OHG., as OS. *sellian*, OE. *sellan*, OHG. *sellen* (*to give up*), Goth. *saljan*; OS. *fremmian*, OE. *fremman*, OHG. *fremmen* (*to perform*), O.Icel. *fremja*; OS., OHG. *kunni* (*race*), Goth. Gen. sg. *kunjis*; *frauwa*, *frouwa* (*woman*) from **frawjō*- (§ 66).

tj, *đj* and *gj* became *bb*, *dd*, and *gg*. OS. *sibbia* (*relationship*), Goth. *sibja* (*b*); OS. *biddian*, OE. *biddan* (*to request*), Goth. *bidjan* (*đ*); OS. *huggian* (*to think*), Goth. *hugjan* (*g*).

OS. *skeppian*, OE. *scieppan* (*to create*), Goth. *skapjan*; OS. *settian*, OE. *settan* (*to set*), Goth. *satjan*; OS. *rekkian*, OE. *reco(e)an* (*to relate*), Goth. *rakjan*.

For the OHG. treatment of West Germanic **bb**, **dd**, **gg**; **pp**, **tt**, and **kk** see §§ 60-62.

§ 57. **t**, **p**, and **k** were also doubled in West Germanic before a following **r**, as OS., OHG. **snottar**, OE. **snottor** (*wise*), Goth. **snutrs**; OHG. **bittar**, OE. **bittor** (*bitter*), O.Icel. **bitr**; OHG. **wackar**, OE. **wæccer** (*watchful*), O.Icel. **vakr**; OHG. **kupfar** (*copper*) from Lat. *cuprum*. These consonants were also sometimes doubled before **l**, as OS. **luttīl**, OHG. **lutzil** (*little*); OHG. **aphul**, OE. **æppel** (*apple*), O.Icel. **epli**.

The High German Sound-shifting. ✓

§ 58. The most striking feature in which High German differs from the other West Germanic languages is the general shifting which certain consonants underwent. This process had its beginning before the period of the oldest HG. monuments, and was practically completed by the end of the eighth century. The prim. HG. language had the following explosives and spirants:—

	LABIAL.	INTER-DENTAL.	DENTAL.	GUTTURAL.
<i>Explosives</i>	voiceless p		t	k
	voiced b		d	g
<i>Spirants</i>	voiceless f	þ		χ (h)
	voiced ḃ	ð		ʒ

NOTE.—**b** occurred initially, medially after **m**, and in the combination **bb** (§§ 48, 56). **d** occurred in all positions. **g** occurred medially after **ro**, as also in the combination **gg**, and probably also already initially.

§ 59. The only consonants, which were shifted throughout the whole of the HG. dialects, were the voiceless explosives

*mp > mþ
nt > nþ
after initial stop evident +*
237 29.

p, t, k. The shifting of the voiced spirants and explosives did not extend itself over all the HG. dialects. The shifting of **p** to **d** through the intermediate stage **ḍ** took place in historic times; beginning first in Upper German about 750 A.D., it gradually extended itself over all the HG. dialects by the end of the eleventh century.

§ 60. The voiceless explosives **p, t, k** underwent a two-fold treatment according to their position in the word: (1) medially or finally after vowels; (2) initially, as also medially after consonants (**l, r, m, n**) and when doubled.

1. Prim. HG. single **p, t, k** were shifted in OHG. to the voiceless double spirants **ff, zz** (see § 7 under **z**), **hh** (also written **ch, h**). Examples:—

p > ff: OE. *slæpan*, OHG. *slāffan* (*to sleep*); OE. *open*, OHG. *offan* (*open*).

t > zz: OE. *etan*, OHG. *ēzzan* (*to eat*); OE. *hwæt*, OHG. *hwaz* (*what?*).

k > hh: Goth. *mikils*, OE. *micel*, OHG. *mihhil* (*great*); OS. *makōn*, OE. *macian*, OHG. *māhhōn* (*to make*); Goth., OS. *ik*, OE. *ic*, OHG. *ih* (*I*).

The double consonants were simplified according to § 11.

NOTE.—**p, t, k** remained unshifted in the combinations **st, sp, sk**, as also **t** in the combinations **tr, ht, ft**.

2. **p, t, and k**, initially, as also medially, after consonants (**l, r, m, n**) and when doubled, became shifted to the affricatae **pf (ph), tz** (generally written **zz** and **z**), and **kh (ch)**, see § 9. Here a distinction must be made between the various dialects.

p became **pf** in Upper German and East Franconian, but remained unshifted in Rhenish Franconian, except after **l** and **r**.

2 = 1 - step 2 in a further step

t became z in all HG. dialects.

k became kh (ch) in Upper German only, in the other dialects it remained unshifted. Examples:—

p > pf: OS. plēgan, UG. and E.Fr. pflēgan (*to care for*), beside R.Fr. plēgan; OE. hēlpān, UG., E.Fr., R.Fr. hēlphan (*to help*); OE. þorp, UG., E.Fr., R.Fr. thorph (*village*); Goth. skapjan, OS., OE. scieppan, UG., E.Fr. skephen (*skepphen*), beside R.Fr. skeppen (*to create*).

t > z: OE. tien, OHG. zēhan (*ten*); OE. heorte, OHG. hērza (*heart*); Goth. satjan, OS. settian, OE. settan, OHG. setzen (*sezzen*) (*to set*); OE. sittan, OS. sittian, OHG. sitzen (*to sit*).

k > kh: OS. korn, OE. corn, UG. khorn (chorn) beside Franconian korn (*corn*); OS. wērk, OE. weorc, UG. wērch, beside Franconian wērk (*work*); OS. weckian (from wak-jan), OE. weccan, UG. wechan (weechan), beside Franconian wecken (*to awake*).

§ 61. The voiced explosives and voiced spirants did not undergo the same universal shifting as the voiceless explosives. The following are the chief points to be noticed here concerning these consonants.

1. Upper Franconian retained b, bb, while Upper German shifted them to p, pp, as U.Fr. bēran (*to bear*), sibba, Goth. sibja (*peace*), but UG. pēran, sippa.

Upper Franconian and Alemanic shifted ð to b, while in Bavarian it appears as p, e.g. U.Fr. and Alem. sibun, Goth. sibun (*read sibun*) (*seven*); ubil, Goth. ubils (*read ubils*) (*evil*), but Bavarian sipun, upil.

2. All H.G. dialects shifted dd to tt, as bitten (*to request*) = O.E. biddan, Goth. bidjan.

Upper German and East Franconian shifted single d to t,

while Rhenish Franconian retained *d* initially, but frequently shifted it to *t* in other positions, thus OE. *dohtor* (*daughter*), *bindan* (*to bind*), *bēodan* (*to beg*), appear in UG. and E.Fr. as *tohter*, *bintan* *biotan*, and in R.Fr. as *dohter*, *bindan*, *biodan*, beside *bintan*, *biotan*.

3. *gg* remained in Franconian, but was shifted to *kk* in Upper German, as Fr. *liggen* = OS. *liggian* (*to lie down*), UG. *likken*.

Single *g* remained in Fr., but in UG. it was mostly shifted to *k* (written also *c* before guttural vowels and finally), initially and finally, thus Fr. *gast* (*guest*), *tag* (*day*) appear in UG. as *kast*, *tac*.

g became *g* in Franconian and generally also in UG., in the latter dialects rarely *k*, thus OE. *stigan* (*read stigan*) (*to ascend*); *ēage* (*read ēage*) (*eye*), appear in Fr. and UG. as *stigan*, *ouga*, more rarely in UG. *stican*, *ouca*.

§ 62. The table below gives a summary of the HG. sound-shifting. The shifted sounds are printed in italics.

Prim. Germ.	<i>p</i>	<i>t</i>	<i>k</i>
Goth.	<i>p</i>	<i>t</i>	<i>k</i>
OE.	<i>p</i>	<i>t</i>	<i>c</i>
R. Franc.	<i>p</i> (<i>pf</i>) <i>ff</i>	<i>z</i> <i>zz</i>	<i>k</i> <i>hh</i>
E. Franc.	<i>pf</i> <i>ff</i>	<i>z</i> <i>zz</i>	<i>k</i> <i>hh</i>
U. German	<i>pf</i> <i>ff</i>	<i>z</i> <i>zz</i>	<i>ch</i> <i>hh</i>
Prim. Germ.	<i>b</i>	<i>d</i>	<i>g</i>
Goth.	<i>b</i> , <i>b(f)</i>	<i>d</i> , <i>d(p)</i>	<i>g</i> , <i>g</i>
OE.	<i>b</i> , <i>b(f)</i>	<i>d</i> , <i>d</i>	<i>g</i> , <i>g</i>
R. Franc.	<i>b</i> <i>b</i>	<i>d</i> (<i>f</i>)	<i>g</i>
E. Franc.	<i>b</i> <i>b</i>	<i>f</i>	<i>g</i>
UG.	<i>p</i> (<i>b</i>) <i>b p</i>	<i>t</i>	<i>k g</i> <i>g(k)</i>

z-mutates + returned to s

NOTE.—The East Franconian consonants are usually taken as the normal in this book, because they mostly agree with those of Middle and New High German. In the paradigms *d* has been substituted for Franconian *th*.

§ 63. No OHG. forms were given in the paragraph relating to Verner's law (§ 51) in order that they might be left until after the discussion of the HG. sound-shifting. From what has been said in §§ 58–62 it will be seen that the interchanging pairs of consonants in OHG. were:—

- f*—*b* (UG. also *p*); *d* (older *th*, *dh*)—*t*;
- h* (= prim. Germ. *χ*)—*g* (UG. also *k*, *c*);
- h* (= prim. Germ. *χw*)—*w* (prim. Germ. *gw*);
- h* (prim. Germ. *rx*)—*ng*;
- s*—*r*. Examples:—

f—*b*. *heffen*, Goth. *hafjan* (*to raise*), pret. pl. *huobun*, p.p. *gihaban*; *urhab* (*reason*).

d—*t*. *lidan* (*to go*), pret. pl. *litun*, p.p. *gilitan*, causative verb *leiten* (*to lead*), from **laidjan*; *sind* (*way*), *sindōn* (*to travel*), beside *senten* (*to send*) = Goth. *sandjan*.

h—*g*. *ziohan* (*to draw*), pret. pl. *zugun*, p.p. *gizogan*; *zēhan* (*ten*), beside *-zug* (*decade*).

h—*w*. *lihan*, Goth. *leihwan* (*to lend*), pret. pl., *liwun*, p.p. *giliwan* from **li(g)wanás*; *aha*, Goth. *ahwa*, Lat. *aqua* (*water*), beside *ouwa* from **a(g)wjó* (*marshy land*).

h—*ng*. *fāhan* (§ 15) (*to seize*), pret. pl. *fiangun*, p.p. *gifangan*.

s—*r*. *kiosan* (*to choose*), beside pret. pl. *kurun*, p.p. *gikoran*; *ginēsan* (*be saved*), pret. pl. *ginārun*, p.p. *ginēran*, beside the causative verb *nerien* from **nazjan*.

NOTE.—In OHG., and still more in MHG., this law was frequently disturbed through the effect of analogy and levelling, thus e.g. *farlihan*

beside *farliwan* with *h* from the present forms and the pret. sg., so also in *fluhun*, *giflohan*, pret. pl. and p.p. of *fliohan* (*to flee*); *gisēhan* beside regular *gisēwan*, p.p. of *sēhan* (*to see*); *slahan* (*to slay*), pret. sg. *sluog*, beside the rare regular form *sluoh*, with *g* from the pret. pl., and in like manner *huob* instead of *huof*, with *b* from the pret. pl., inf. *heffen* (*to raise*); Tatian and Otfrid *wērbān* instead of *wērfan* (*to turn*), with *b* from the forms where *b* was regular (§ 51); etc.

CHAPTER VII.

THE OHG. CONSONANTS IN GENERAL.

§ 64. Here will be given *chiefly* such remarks only as are of importance for OHG. inflexions.

SIMPLIFICATION OF DOUBLE CONSONANTS.

§ 65. OHG. double consonants were simplified in the following cases:—

1. When they became final, as *fēl* (*hide*), Gen. *fēlles*; *far* (*bull*), pl. *farri*; uninflected form *grim* (*fierce*), inflected form *grimmēr*; *swimman* (*to swim*), pret. sg. *swam*; *rinnan* (*to run*), pret. sg. *ran*; Nom. sg. *man* (*man*), Gen. *mannes*; *ēzzan* (*to eat*), beside pret. sg. *āz*; Nom. sg. *kus* (*kiss*), Gen. *kusses*; *sprēhhan*, *sprēchan* (*to speak*), pret. sg. *sprah*; etc.

2. Before other consonants, as *kunnan* (*to know*), pret. sg. *konda*; *kussen* (*to kiss*), pret. sg. *kusta*; *brennen* (*to burn*), pret. sg. *branta*; etc.

3. Frequently medially after long vowels, as *slāfan* beside *slāffan* (*to sleep*); *lāzan* beside *lāzzan* (*to let, leave*); *lūtar* beside *lūttar* (*pure*); etc.

The Semi-vowels.

W.

§ 66. On the representation of this sound in OHG. manuscripts, see § 7, under u and w.

Single w became vocalised to o, if it came to stand at the end of a word or syllable. This o was then mostly dropped after long vowels, as *sēo*, *sē* (*sea*), Gen. *sēwes*; *kneo*, *knio* (*knee*), Gen. *knēwes*; *garwen* (*to prepare*), pret. *garota*, beside the longer form *gar(a)wita*; *trēso* (*treasure*), Gen. *trēsēwes*, etc. copy 13

*Final -aw > ao > ō, as uninflected form *rao*, *rō* (*raw*), beside inflected form *rawēr*, Gen. *rawes*.

ww was treated differently according as it was general Germanic ww (= Gothic *ggw*) or West Germanic ww from wj (§ 56).

1. General Germanic *aww* > *auw* > *ouw* which became *ou* when final, as OHG. inflected form *glauwēr*, *glouwēr* (*exact*, *clear*), uninflected form *glau*, *glou*, beside Gothic adv. *glaggwō* (*exactly*); *hauwan*, *houwan* (*to hew*) = Gothic **haggwan*.

General Germanic *ēww* > *iuw* which became *iu* when final, as *bliuwan* = Goth. *bliggwan* (*to strike*); *triuwi* = Goth. *triggws* (*true*, *faithful*), *iu* Dat. pl. to *ir* (*ye*); *spriu* (*chaff*), Nom. pl. *spriuwir*.

2. West Germanic ww from wj. In this case *aww* > *auw* > *ouw*, as *frauwa*, *frouwa* (*woman*) from **frawjō*-; *frouwen* (*to rejoice*) from **frawjan*, beside pret. sg. *frewita* (§ 20) from **frawita*. The inf. form *frewen* was a new formation, made after the analogy of the pret. and the pres. 2. 3. sg. *frewis*, *frewit*; conversely the pret. form *frouwita* was

made after the analogy of the inf. and 1. sg. pres. and the pres. pl.

iww (from original ēwj) became iuw, as siuwen from *sewjjan (*to sew*), cp. OE. sēowian, Goth. siujan; niuwi from *nēwja-, cp. Goth. niujis.

j.

§ 67. On the representation of this sound in OHG. manuscripts, see § 7, under g, j.

j seems to have become a spirant (written g) before e, i, and after r (sometimes written ig), as genēr beside jenēr (*that, you*); inf. gēhan (*to confess*), pres. sg. gihu, gihis, gihīt, beside pret. sg. iah, pl. iāhun; nergen, nerigen, beside nerien (*to save*); herige beside herie, Dat. sg. of heri (*army*), cp. Goth. harja.

j, when absolutely final, became vocalic i, as Nom. sg. heri (*army*), cp. Goth. harjis. ja (jā) became e in final syllables, as Nom. pl. sunte (*sins*) from *suntjā-; kennen (*to know*) from *kannjan.

Liquids and Nasals.

§ 68. The West Germanic liquids and nasals underwent no material changes in OHG., except that final -m, when an element of inflexion, became -n in the course of the ninth century, as tagun, older tagum, Dat. pl. of tag (*day*); habēn, older habēm, 1. sg. pres. of habēn (*to have*); etc.

Labials.

§ 69. For the fate of Germanic p, b (ɸ) in OHG. see §§ 60-62. From what has been said there and in §§ 43. 65, 3, it will be seen that OHG. f is of twofold origin, i. e. it equals

1. E K >
Germ k from

Germanic **f** or Germanic **p**. On the representation and pronunciation of these two **f** in OHG., see § 7 under **f**.

Gutturals.

§ 70. The OHG. shiftings of Germanic **k** and **g** (**g**) have been given in §§ 60–62. The Germanic combination **kw** was represented in Franconian by **qu**, and in Upper German by **chu**, as **quēman**, **chuēman** (*to come*) = Goth. **kwiman** (written **qiman**). Germanic **h** was dropped in OHG. in the initial combinations **hl**, **hn**, **hr**, **hw**, in the course of the ninth century. In other cases Germanic **h**, **hw** (= prim. Germ. **χ**, **χw**) had a twofold development according to their position in the word. Initial **h** before vowels and medial **h**, **hw**, between vowels became the spiritus asper **h** (on **h** from **χ**, see § 54), as **habēn** (*to have*); **sēhan** (= Goth. **saihwān**, read **seχwan**) (*to see*); in other positions they remained spirants, and thus had the same sound value as HG. **h** which arose from Germanic **k**; cp., on the one hand, **naht** (*night*) = Goth. **nahts**; **sah** (*I saw*) = Goth. **sahw**; and, on the other hand, OHG. **ih** (*I*) = OE. **ic**, Goth. **ik**; **sioh** (*sick*) = OE. **sēoc**, Goth. **siuks**; **sprah** (*I spoke*) = OE. **spræc**.

Dentals.

§ 71. For the OHG. development of Germanic **ḑ**, **d**, **t** see §§ 60–62. Germanic **p** became **d** through the intermediate stage **ḑ** in the course of the OHG. period (§ 59). The Upper German dialects had changed **p** to **d** in all positions by the beginning of the ninth century. Tatian and Otfrid wrote **th** initially, but **d** medially, thus UG. **dēr**, but UFr. **thēr** (*the*); UG. and UFr. **ērda** (*earth*); UFr. **quad**, UG. **chud** (*quoth*).

ACCIDENCE.

A declension

DECLENSION OF NOUNS.

§ 72. OHG. nouns have two numbers, singular and plural; three genders, masculine, feminine, and neuter, as in OE., from which the gender of nouns in OHG. does not materially differ; five cases, Nominative, Accusative, Genitive, Dative, and Instrumental. The Instr. case does not occur in all declensions. The Voc. is like the Nom. OHG. nouns are divided into two great divisions, according as the *stem* originally ended in a vowel or a consonant. Nouns whose stems originally ended in a vowel belong to the vocalic or so-called strong declension. Those whose stems originally ended in -n, belong to the weak declension. All other consonantal stems will be put together under the general heading, 'Minor Declensions.'

A. THE VOCALIC OR STRONG DECLENSION.

1. The a-declension.

§ 73. The a-declension comprises masc. and neut. nouns only, and corresponds to the Latin and Greek o-declension (Gr. masc. -os, neut. -ov, Lat. -us, -um), for which reason it is sometimes called the o-declension. The a-declension is divided into pure a-stems, ja-stems, and wa-stems.

a. Pure a-stems.

MASCULINE.	NEUTER.
Sing. Nom. Acc. tag (<i>day</i>)	wort (<i>word</i>)
Gen. tages (-as)	wortes (-as)
Dat. tage (-a)	worte (-a)
Instr. tagu (-o)	wortu (-o)

MASCULINE.	NEUTER.
Plur. Nom. Acc. tagā (-a)	wort
Gen. tago	worto
Dat. tagum, -om; -un, -on	wortum, -om; -un, -on.

NOTE.—The endings -as, -a of the Gen. and Dat. sg. do not occur frequently until after the end of the ninth century. -un, -on are the usual Dat. pl. endings of the ninth century (§ 68).

§ 74. Like tag are declined most OHG. masculine nouns, e. g. *bērg* (*mountain*), *wēg* (*way*), *geist* (*spirit*), *himil* (*heaven*), *tiufal* (*devil*), *kuning* (*king*), etc.

§ 75. Dissyllables ending in -al, -ar, -an with long stems sometimes drop the a before a vocalic ending, as Nom. *ackar* (*acre, field*), Gen. *ackres*, etc. See § 36.

§ 76. Proper names of this declension take the pronominal ending -an in the Acc., as also *truhtin* (*God, Lord*), e. g. Nom. *Petrus*, Acc. *Petrusan*; Acc. *truhtinan*.

§ 77. Like *wort* are declined *barn* (*child*), *sēr* (*pain*), *swērt* (*sword*), *honag* (*honey*), *zwīfal* (cp. § 36) (*doubt*); here belong also the diminutives in -īn and -līn, as *magatin* (*little maid*), *fingerlin* (*little finger*), except that the Upper German dialects retain the -n in the Gen. and Dat. only, and that the Nom., Acc. pl. end in -iu in Alemannic.

§ 78.

b. ja-stems.

Sing. Nom. Acc. <i>hirti</i> (<i>herdsman</i>)	<i>kunni</i> (<i>race</i>)
Gen. <i>hirtes</i>	<i>kunnes</i>
Dat. (<i>hirtie</i>); <i>hirte</i>	(<i>kunnie</i>); <i>kunne</i>
Instr. <i>hirtiu</i> ; <i>hirtu, -o</i>	<i>kunniu</i> ; <i>kunnu, -o</i>

MASCULINE.	NEUTER.
Plur. Nom. Acc. hirtē; hirtā, -a	kunni
Gen. hirtēo, -io; hirtō	kunneo; -io; kunno
Dat. hirtum, -un, -on	kunnim, -in
hirtim, -in	kunnum, un, -on.

NOTE.—The forms in spaced type are the usual ones of the ninth century. The neuter nouns of this declension frequently end in -iu or -u in the Nom., Acc. pl. in Tatian.

§ 79. Like *hirti* are declined the nomina agentis ending in -āri (-ari, -eri), as *wahtāri* (*wahtari*, *wahteri*) (*watchman*), *lērāri* (*teacher*), *scribāri* (*writer*, *scribe*); as also *karkāri* (*prison*), *altāri* (*altar*), and a few others, *rucki* (*back*), *phuzzi* (*well*), *kāsi* (*cheese*).

§ 80. Like *kunni* are declined very many neuters, as *enti* (*end*), *richi* (*kingdom*), *betti* (*bed*), *gizungi* (*language*), *finstarnessi* (*darkness*), *heri* (*army*), (Gen. *heries*, Dat. sg. *herie*, *herige*).

c. wa-stems.

MASCULINE.	NEUTER.
Sing. Nom. Acc. snēo, snē (<i>snow</i>)	kneo (<i>knee</i>)
Gen. snēwes	knēwes
Dat. snēwe	knēwe
Plur. Nom. Acc. snēwā, -a	kneo
Gen. snēwo	knēwo
Dat. snēwum, -un, -on	knēwum, -un, -on.

NOTE.—On the forms of the Nom. sg. see § 66. When the w is preceded by a consonant an a (sometimes o, e) is developed in the oblique cases, thus Nom. neut. *trēso* (*treasure*), Gen. *trēsawes*; Nom. masc. *scato* (*shadow*), Gen. *scatawes*, see § 40.

§ 81. To this declension belong the masculines *lĕo* (*grave*), *sĕo* (*sea*), *bŭ* (Gen. *bŭwes*) (*dwelling*), and the neuters *rĕo* (*corpse*), *zĕso* (*right side*), *smĕro* (*grease*).

2. The *ō*-declension.

§ 82. The *ō*-declension contains feminine nouns only, and corresponds to the Latin and Greek *ā*-declension, for which reason it is sometimes called the *ā*-declension. The *wō*-stems are declined exactly like the pure *ō*-stems. The *jō*-stems have also the same inflections as the pure *ō*-stems after the middle of the ninth century.

§ 83. a. Pure *ō*-stems.

	SING.	PLUR.
Nom. Acc.	<i>gĕba</i> (<i>gift</i>)	<i>gĕbā</i>
Gen.	<i>gĕba</i> (-u, -o)	<i>gĕbōno</i>
Dat.	<i>gĕbu</i> , -o	<i>gĕbōm</i> , -ōn, -on.

§ 84. Like *gĕba* are declined a very large number of nouns, as *ĕrda* (*earth*), *ĕra* (*honour*), *zala* (*number*), *triuwa* (*fidelity*), *corunga* (*temptation*), *hertida* (*hardness*), *miltida* (*compassion*), *gi-nāda* (*favour*), *lōsunga* (*deliverance*), *stunta* (*time*), etc.

§ 85. b. *jō*-stems.

	SING.		
N.	<i>sunte</i> (<i>sin</i>); <i>suntea</i> , -ia; <i>sunta</i>	<i>kuningin</i> (<i>queen</i>)	
A.	„ „ „	<i>kuninginna</i> ; (-in)	
G.	„ „ „	<i>kuninginna</i>	
D.	<i>suntiu</i> <i>suntu</i>	<i>kuninginnu</i>	

PLUR.

N. A. sunte;	sunteā, -iā; suntā	kuninginnā
G.	sunteōno; suntōno	kuninginnōno
D.	sunteōm; suntōm,	kuninginnōm,
	-ōn	-ōn.

NOTE.—The forms in spaced type are the ordinary ones of the ninth century and do not differ from those of *gēba*.

§ 86. Like *sunta* are declined *hella* (*hell*), *sibba*, *sippa* (*peace*), *minna* (*love*), *krippa* (*manger*), etc.

§ 87. Like *kuningin* are declined: *forasagin* (*prophetess*), *friuntin* (*friend*), *burdin* (*burden*), etc.

c. Feminine Abstract Nouns in -ī.

✓ § 88. This declension comprises two classes of stems which were originally different, but which have entirely fallen together in their inflection in OHG.—(1) adjectival abstract nouns the stems of which originally ended in -īn, Nom. -ī; (2) verbal abstract nouns with stems ending in -īni. Cp., on the one hand, Gothic *mikilei* (*greatness*) formed from *mikils* (*great*), *diupei* (*depth*) from *diups* (*deep*), Gen. *mikileins diupeins* (weak declension); and, on the other hand, *dāupeins* (*a dipping*) formed from *dāupjan* (*to dip*), *naseins* (*a rescuing*) from *nasjan* (*to rescue*), Gen. *dāupeinai*, *naseinai* (i-declension).

Sing. Nom. Acc. Gen. Dat. *hōhī* (*hōhīn*) (*height*).

Plur. Nom. Acc. *hōhī* (*hōhīn*)

Gen. *hōhīno*

Dat. *hōhīm*, -īn.

§ 89. Like *hōhī* are declined *scōnī* (*beauty*), *suozzī* (*sweetness*), *snelli* (*quickness*), *tiufī* (*depth*), *menigī*, *managī* (*mul-*

titude), *istantanī* (*resurrection*), *toufī* (*a dipping*), *weli* (*choice*), *leitī* (*a leading*), etc.

3. The i-declension.

§ 90. The OHG. i-declension contains masculine and feminine nouns only. The -i was dropped regularly in the Nom. and Acc. sg. of nouns with long stems after the analogy of which it was also dropped for the most part in those with short stems. Cp. the corresponding distinction in OE.

a. Masculines.

SING.	PLUR.
Nom. Acc. <i>gast</i> (<i>guest</i>)	<i>gesti</i>
Gen. <i>gastes</i>	<i>gesteo</i> , -io ; <i>gesto</i>
Dat. <i>gaste</i>	<i>gestim</i> , -in ; -en
Instr. <i>gastiu</i> , <i>gestiu</i> ; <i>gastu</i> .	

NOTE.—On the consonantal combinations which preventumlaut from taking place where it might be expected, see § 22.

§ 91. Like *gast* are declined *liut* (*people*), *wurm* (*worm*), *aphul* (*apple*), *slag* (*blow*), *scrit* (*step*). *wini* (*friend*), *quiti* (*saying*) and a few others retain the -i in the Nom., Acc. sg., but follow *gast* in the other cases. Many u- and consonant stems have passed over into this declension: original u-stems were *skilt* (*shield*), *wirt* (*master of the house*), *heit* (*manner*), *sun* (*son*); consonant stems, *fuoꝛ*, (*foot*), *zan*, *zand* (*tooth*), *nagal* (*nail*).

b. Feminines.

SING.	PLUR.
Nom. Acc. <i>anst</i> (<i>favour</i>)	<i>ensti</i>
Gen. <i>ensti</i>	<i>ensteo</i> , io ; <i>ensto</i>
Dat. <i>ensti</i>	<i>enstim</i> , -in ; -en.

NOTE.—On the consonantal combinations which prevent umlaut, see § 22.

§ 92. Like *anst* are declined *stat* (*place*), *jugund* (*youth*), *fart* (*journey*), *gift* (*gift*), *giburt* (*birth*), etc., *kuri* (*choice*) and *turi* (*door*) retain the *i* in the Nom., Acc. sg., but follow *anst* in the other cases. Like *anst* are also declined the old *u*-stems *fluot* (*flood*), *lust* (*desire*), and the consonant stems *gans* (*goose*), *miluh* (*milk*), *magad* (*virgin*), and a few others.

4. The *u*-declension.

§ 93. The *u*-declension no longer existed in OHG. as an independent declension; the nouns originally belonging to it having been for the most part transferred to the *i*-declension and also a few to the *a*-declension. Below will be found a summary of the more frequent traces of this declension still existing in OHG.

a. Masculines.

§ 94. *Situ* (*custom*), *fridu* (*peace*), *hugu* (*understanding*), *sign* (*victory*), *witu* (*wood*), *sunu* (*beside sun*) retained their *u* in the Nom., Acc. sg. (§ 35, 2); in the other cases they followed the *i*-declension.

b. Neuter.

§ 95. *Fihu* (*cattle*) retained the *u* in the Nom., Acc. sg. (§ 35, 2), in the Gen. and Dat. sg. it had the same endings as *wort* (*word*).

c. Feminine.

§ 96. *Hant* was declined like *anst*, except that in the Dat. pl. it retained the old *u*-endings *hantum*, *-un*, *-on*; cp. NHG. *abhanden*, *vorhanden*.

B. WEAK DECLENSION (N-STEMS).

✓ § 97. The weak declension contains all three genders.

a. Masculines.

SING.	PLUR.
* Nom. hano (<i>cock</i>)	hanon, hanun <i>cf. hano</i>
Acc. hanon, hanun	hanon, hanun
Gen. hanen, hanin	hanōno
Dat. hanen, hanin	hanōm, -ōn.

b. Neuters.

SING.	PLUR.
Nom. Acc. hērza (<i>heart</i>)	hērzun, -on
Gen. hērzen, hērzin	hērzōno
Dat. hērzen, hērzin	hērzōm, -ōn.

c. Feminines.

SING.	PLUR.
Nom. zunga (<i>tongue</i>)	zungūn
Acc. zungūn	zungūn
Gen. zungūn	zungōno
Dat. zungūn	zungōm, -ōn.

§ 98. Like hano are declined hērro, hēro (*master*), wahsmo (*fruit*), ohso (*ox*), stērno (*star*), gomo (*man*), namo (*name*), willo (*will*), forasago (*prophet*), etc.

§ 99. Like hērza are declined ouga (*eye*), ōra (*ear*).

§ 100. Like zunga are declined quēna (*woman*), diorna (*maiden*), sunna (*sun*), etc.

Ad mas. decl. in a.
 * = crown o = suffix the show-ant

C. MINOR DECLENSIONS.

1. Monosyllabic Consonant Stems.

§ 101.

a. Masculines.

	SING.	PLUR.
Nom. Acc.	man (<i>man</i>)	man
Gen.	mannes	manno
Dat.	man, manne	mannum, -un; -om, -on.

NOTE.—*eoman*, *ioman* (*some one*), *neoman*, *nioman* (*no one*), have the pronominal ending -an in the Acc., thus *eomannan*, *neomannan*.

zan, *zand* (*tooth*) and *fuoꝛ* (*foot*) have passed over into the i-declension, the latter, however, retained the consonantal endings -um, -un, -on in the Dat. plural.

§ 102. No traces of neuters of this class now remain, unless there be such a trace in the Dat sg. *hūs* (*to a house*) beside *hūse*.

b. Feminines.

§ 103. The nouns originally belonging here have also mostly passed over into the i-declension.

	SING.	PLUR.
Nom. Acc.	naht (<i>night</i>)	naht
Gen.	naht	nahto
Dat.	naht	nahtum, -un, -on.

NOTE.—*buoch* (*book*) was mostly neut. in the sg. Gen. *buoches*, Dat. *buoche*; in the pl. it was fem. and followed *naht*.

burg (*borough, city*) and *brust* (*breast*) sometimes followed *naht*, sometimes *anst*.

2. Stems in -r.

§ 104. To this class belonged: *fater* (*father*), *bruoder* (*brother*), *muoter* (*mother*), *tohter* (*daughter*), and *swēster* (*sister*).

§ 105.	SING.	PLUR.
	Nom. Acc. <i>fater</i>	<i>faterā, -a</i>
	Gen. <i>fater</i> ; <i>fateres</i>	<i>fatero</i>
	Dat. <i>fater</i> ; <i>fatere</i>	<i>faterum, -un ; -on.</i>

NOTE.—*fateres, fatere* and the pl. forms have been made after the analogy of the *a*-stems.

§ 106. Sing. Nom. Acc. Gen. Dat. *muoter*

Plur. Nom. Acc. *muoter*
 Gen. *muotero*
 Dat. *muoterum, -un, -on.*

§ 107. Like *muoter* were also declined *bruoder, tohter*, and *swēster*.

3. Stems in -nt.

§ 108. To this class belonged present participles used as nouns (for the inflection of the participles themselves, see § 123).

	SING.	PLUR.
	Nom. Acc. <i>friunt</i> (<i>friend</i>)	<i>friunt ; friuntā, -a</i>
	Gen. <i>friutes</i>	<i>friunto</i>
	Dat. <i>friunte</i>	<i>friuntum, -un, -on.</i>

NOTE.—Here belonged originally a large number of nouns, as *fiant* (*enemy*), *wigant* (*warrior*), etc., all of which have passed into the *a*-declension.

4. Stems in -os, -es.

§ 109. This class corresponded to the Greek neuters in -*os*, Latin -*us, -eris*.

§ 110.	SING.	PLUR.
Nom. Acc.	lamb (<i>lamb</i>)	lembir
Gen.	lambes	lembiro
Dat.	lambe	lembirum, -om ;
Instr.	lambu, -o.	-un, -on.

§ 111. Like lamb were declined *kalb* (*calf*), *blat* (*leaf*), *grab* (*grave*), and a few others.

DECLENSION OF ADJECTIVES.

§ 112. Adjectives are declined (as) strong or weak. They have three genders, and the same cases as nouns. The endings of the strong declension are partly nominal and partly pronominal (the latter are given in *italics*). The nominal endings are those of the *a-* and *ō-*declension. The strong declension is divided into pure *a-*, *ō-*stems, *ja-*, *jō-*stems, and *wa-*, *wō-*stems, like the corresponding nouns.

A. STRONG DECLENSION.

1. Pure *a-*, *ā-*stems.

§ 113.	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Sing. Nom.	blintēr (<i>blind</i>)	blintaz	blintiu
Acc.	blintan	blintaz	blinta
Gen.	blintes	blintes	blintera
Dat.	blintemu, -emo	blintemu, -emo	blinteru, -ero
Instr.	blintu, -o	blintu, -o	
Plur. Nom.	blinte	blintiu	blinto
Acc.	blinte	blintiu	blinto
Gen.	blintero	blintero	blintero
Dat.	blintēm, -ēn	blintēm, -ēn	blintēm, -ēn.

NOTE.—1. The Nom. case sg. and pl. has often an uninflected form, so also the Acc. sg. neut., as *blint*. This remark applies to all adjectives of the strong declension.

2. The Nom. sg. fem. and the Nom., Acc. pl. neut. frequently end in -u (*blintū*) in Upper Franconian.

3. Adjectives ending in -al, -ar, -an with long stems sometimes drop the *a* before a vocalic ending, as *bittar* (*bitter*), Gen. *bittres*. See § 36.

§ 114. Like *blint* are declined all adjectives whose uninflected form ends in a consonant, as *guot* (*good*), *alt* (*old*), *jung* (*young*), *guldin* (*golden*), *mahtig* (*mighty*), *ärdlih* (*earthly*), etc.

2. ja-, jō-stems.

§ 115. The *ja-*, *jō-*stems differ from the pure *a-*, *ō-*stems in the uninflected form only which regularly ends in -i.

§ 116.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>scōnēr</i> (<i>beautiful</i>)	<i>scōnaz</i>	<i>scōniū</i>
Acc.	<i>scōnan</i>	<i>scōnaz</i>	<i>scōna</i>
	etc.	etc.	etc.

§ 117. Like *scōni* are declined all adjectives whose uninflected form ends in -i, also all present participles; as *festi* (*fast*), *māri* (*renowned*), *tiuri* (*dear*), *biderbi* (*useful*), *bēranti* (*bearing*), etc.

3. wa-, wō-stems.

§ 118. This class differs from the pure *a-*, *ō-*class in the uninflected form only. Those adjectives whose uninflected form ends in -o preceded by a consonant, usually develop an *a* (seldom *e*, *o*) between the consonant and the *w* in the inflected forms. See § 40.

§ 119.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	{ gar(a)wēr (<i>ready</i>) garwēr	{ gar(a)waz garwaz	{ garawiu garwiiu
Nom.	fawēr (<i>little</i>) etc.	fawaz etc.	fawiu etc.

§ 120. To this class belong *garo* (*ready*); *gēlo* (*yellow*), *zēso* (*right, dexter*); *fao*, *fō* (*little*); *slēo*, *slē* (*dull*); *frao*, *frō* (*glad, joyful*); *rao*, *rō* (*raw*). See § 66.

B. WEAK DECLENSION.

§ 121. The weak declension of adjectives agrees exactly with that of the nouns.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	blinto	blinta	blinta
Acc.	blinton, -un	blinta	blintūn
Gen. Dat.	blinten, -in	blinteñ, -in	blintūn.

PLUR.

Nom. Acc.	blinton, -un	blintun, -on	blintūn
Gen.	blintōno	blintōno	blintōno
Dat.	blintōm, -ōn	blintōm, -ōn	blintōm, -ōn.

§ 122. In the same manner are declined the weak forms of the *ja-*, *jō-* and *wa-*, *wō-*stems, thus:—

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	{ scōno gar(a)wo	{ scōna gar(a)wa	{ scōna gar(a)wa
	etc.	etc.	etc.

C. DECLENSION OF PARTICIPLES.

§ 123. The present participle has both the strong and the weak declension. In the former case it is declined like a *ja-*, *jō-*stem, and in the latter case like *blinto*. Thus uninflected form *nēmanti* (*taking*), *salbōnti* (*anointing*), *habēnti* (*having*).

Strong.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	{ <i>nēmantēr</i> <i>salbōntēr</i> etc.	{ <i>nēmantaȝ</i> <i>salbōntaȝ</i> etc.	{ <i>nēmantiu</i> <i>salbōntiu</i> etc.

Weak.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	{ <i>nēmanto</i> <i>salbōnto</i> etc.	{ <i>nēmanta</i> <i>salbōnta</i> etc.	{ <i>nēmanta</i> <i>salbōnta</i> etc.

§ 124. The past participle, like the present, has both the strong and the weak declension. The uninflected form of strong verbs ends in *-an*, as *ginoman* (*taken*), *giritan* (*ridden*); that of the weak verbs ends in *-t*, as *gihabēt* (*had*), *gisalbōt* (*anointed*).

Strong.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	{ <i>ginomanēr</i> <i>gihabētēr</i> etc.	{ <i>ginomanaz</i> <i>gihabētaȝ</i> etc.	{ <i>ginomaniu</i> <i>gihabētiu</i> etc.

NOTE.—In Franconian monuments the suffix *-an* occasionally appears as *-on*, *-en*, or *-in* in the inflected forms.

Weak.			
	Masc.	Neut.	Fem.
Nom.	ginomano	ginomana	ginomana
	gihabēto	gihabēta	gihabēta
	etc.	etc.	etc.

D. THE COMPARISON OF ADJECTIVES.

1. The Comparative Degree. *declined weak.*

§ 125. The comparative is formed by means of the two suffixes *-ir-* (=Gothic *-iz-*) and *-ōr-* (=Gothic *-ōz-*), to which are then added the endings of weak adjectives. Polysyllabic adjectives formed with derivative suffixes and compound adjectives take the suffix *-ōr-*; *ja-*, *jō-* stems the suffix *-ir-*; uncompounded pure *a-*, *ō-* stems sometimes take the one, sometimes the other suffix, thus:—

POSITIVE.	COMPARATIVE.
sālīg (<i>blessed</i>)	sālīgōro
tiurlīh (<i>dear</i>)	tiurlīhhōro
engi (<i>narrow</i>)	engiro
suozi (<i>sweet</i>)	suoziro
lang (<i>long</i>)	lengiro
hōh (<i>high</i>)	{ hōhiro hōhōro

NOTE.—The ending *-iro* is sometimes weakened to *-ero* in Franconian monuments. Beside *jungiro*, the ordinary comp. of *jung* (*young*), appear *jungoro* and *jūgiro*; with the latter form cp. Gothic pos. *juggs* = *jung, comp. *jūhiza*.

2. The Superlative.

§ 126. The Superlative is formed by means of the two suffixes *-ist-* (=Gothic *-ist-*) and *-ōst-* (=Gothic *-ōst-*), to

which are then added the endings of weak adjectives. Adjectives which have *-iro* in the comparative have *-isto* in the superlative, and those which have *-ōro* in the comp. have *-ōsto* in the superlative, thus *sāligōsto*, *tiurlīhhōsto*, *engisto*, *suozisto*, *lengisto*, *hōhisto*, *hōhōsto*.

3. Irregular Comparison.

§ 127. The following adjectives form their comparatives and superlatives from a different root than the positive:—

guot (<i>good</i>)	comp. bezziro	superl. bezzisto
ubil (<i>bad</i>)	„ wirsiro	„ wirsisto
mihhil (<i>great</i>)	„ mēro	„ meisto
luzzil (<i>little</i>)	„ minniro	„ minnisto

NOTE.—1. Beside the regular form *mēro* (= Gothic *maiza*) occur in Alemanic the forms *mēriro*, *mērōro*, which are double comparatives like Mod. Eng. *nearer*.

2. *lezzisto* (*last*) is defective.

§ 128. In a few cases the comparative and superlative are formed from an adverb or preposition, as in Latin.

Pos.	Comp.	SUPERL.
after (<i>after</i>)	aftro, aftaro, -ero	{ aftrōsto afterōsto aftristo
ēr (<i>formerly</i>)	ēriro	ēristo
fora, furi (<i>before</i>)	furiro	furisto
furdir (<i>forwards</i>)	{ ffordro fordaro, -oro	fordarōsto
hintar (<i>behind</i>)	hintaro	hintarōsto
inne (<i>within</i>)	innaro	innarōsto
oba (<i>above</i>)	obaro, oboro	obarōsto
untar (<i>down</i>)	untaro	untarōsto
ūz, ūzar (<i>outside</i>)	ūzaro	ūzarōsto.

NOTE.—Beside the regular forms *abaro*, etc., the Alemanic dialect frequently has forms with double comparative endings, as *abarōro*, etc., cp. *mēriro*, *mērōro*.

APPENDIX.

FORMATION OF ADVERBS FROM ADJECTIVES.

§ 129. 1. By simply adding *-o* to the uninflected form of the adjective when it ends in a consonant, thus:—

adj. <i>mahtig</i> (<i>mighty</i>)	adv. <i>mahtigo</i>
„ <i>ubil</i> (<i>bad</i>)	„ <i>ubilo</i>
„ <i>tiurlih</i> (<i>dear</i>)	„ <i>tiurliho</i> .

2. Adjectives ending in *-i* (*ja*-, *jō*-stems) drop the *-i* before the adverbial ending *-o*; (and those containing a mutated stem vowel change it back to the unmutated one, thus:—)

adj. <i>scōni</i> (<i>beautiful</i>)	adv. <i>scōno</i>
„ <i>tiuri</i> (<i>dear</i>)	„ <i>tiuro</i>
„ <i>festi</i> (<i>fast</i>)	„ <i>fasto</i>
„ <i>semfti</i> (<i>soft</i>)	„ <i>samfto</i> .

COMPARISON OF ADVERBS.

§ 130. The comparative degree of adverbs ends in *-ōr* (never *-ir*); the superlative mostly ends in *-ōst*, but sometimes also in *-ist*, thus:—

Adj. <i>lang</i> (<i>long</i>);	adv. comp. <i>langōr</i>	superl. <i>langōst</i>
„ <i>festi</i> (<i>fast</i>);	„ „ <i>fastōr</i>	„ <i>fastōst</i>
„ <i>jung</i> (<i>young</i>)		„ <i>jungist</i> .

§ 131. The following are irregular :—

wola (<i>well</i>)	comp. baž	superl. bežžist
„	wirs (<i>worse</i>)	„ wirsist
„	mēr (<i>more</i>)	„ meist
„	min (<i>less</i>)	„ minnist

NOTE.—Beside mēr, meist occur the weak neuter adj. forms (mēra, meista) as adverbs.

NUMERALS.

I. Cardinal and Ordinal.

CARDINAL.	ORDINAL.
ein (<i>one</i>)	ēristo, furisto
zwei (<i>two</i>)	ander
dri (<i>three</i>)	dritto
feor, fior (<i>four</i>)	feordo, fiordo
fimf, finf (<i>five</i>)	fimfto, finfto
sēhs (<i>six</i>)	sēhsto
sibun (<i>seven</i>)	sibunto
ahto (<i>eight</i>)	ahtodo
niun (<i>nine</i>)	niunto
zēhan, zēhen (<i>ten</i>)	zēhanto
einlif (<i>eleven</i>)	einlifto
zwelif (<i>twelve</i>)	zwelifto
drizēhan (<i>thirteen</i>)	drittozēhanto
fiorzēhan (<i>fourteen</i>)	fiordozēhanto
finfzēhan (<i>fifteen</i>)	finftazēhanto
sēhszēhan (<i>sixteen</i>)	sēhstazēhanto
*sibunzēhan (<i>seventeen</i>)	sibuntozēhanto
ahtozēhan (<i>eighteen</i>)	ahtodazēhanto
niunzēhan (<i>nineteen</i>)	niuntazēhanto
zweinzug (<i>twenty</i>)	zweinzugōsto

List of numerals.

CARDINAL.	ORDINAL.
drīȝzug, drīȝug (<i>thirty</i>)	drīȝugōsto
florȝug (<i>forty</i>)	florȝugōsto
finfȝug (<i>fifty</i>)	finfȝugōsto
sēhsȝug (<i>sixty</i>)	sēhsȝugōsto
sibunȝug (<i>seventy</i>)	sibunȝugōsto
ahtozȝug (<i>eighty</i>)	ahtozȝugōsto
niunȝug (<i>ninety</i>)	niunȝugōsto
zēhanȝug } (<i>hundred</i>)	zēhanȝugōsto
hunt	
zwei hunt (<i>two hundred</i>)	
(thūsunt) }	
dūsunt } (<i>thousand</i>).	

§ 132. The first three cardinal numerals are declinable in all cases and genders.

1. *ein* follows the strong declension, when used as a numeral, § 113. When *ein* is used in the sense of *alone*, it follows the weak declension.

2.	Masc.	Neut.	Fem.
Nom. Acc.	zwēne	zwei	zwā (zwō)
Gen.	zweio	zweio	zweio
Dat.	zweim, zwein	zweim, zwein	zweim, zwein
3.	Masc.	Neut.	Fem.
Nom. Acc.	drī	driu	drio
Gen.	drio	drio	drio
Dat.	drim, drin	drim, drin	drim, drin.

§ 133. The cardinal numerals 4-12 remain uninflected when they stand before a noun, while, if they stand after a noun or are used as nouns, they are declined according to the 1-declension. The neut., Nom. and Acc. has the adjectival ending.

	<i>Masc. Fem.</i>	<i>Neut.</i>
Nom. Acc.	-i	-iu; -ū
Gen.	-eo, -o	-eo, -o
Dat.	-im, -in	-im, -in.

§ 134. The cardinal numerals 20-100 ending in -zug = OE. -tig, Gothic *tigus* (*decade*) are followed by the Genitive. *dūsunt*, *thūsunt* is mostly treated as a fem. substantive, but sometimes also as a neuter.

§ 135. *ander* (*second*), inflected form *anderēr*, -az, -iu, follows the strong declension, the remaining ordinal numerals follow the weak declension.

2. Other Numerals.

§ 136. 1. Distributive numerals, as *einluzze* (*one by one*), *zwiseke* (*two by two*).

2. Multiplicatives, as *einfalt* (*falt* = OE. -fealde), *zwifalt*, etc.

3. Numeral adverbs, as *eines*, Gen. sg. (*once*); *zwiror*, *zwiron* (*twice*); *driror* (*thrice*). The higher numbers, as also sometimes those given above, are formed by means of prefixing the cardinal numbers to *stunt* (*time*), thus, *sibunstunt* (*seven times*).

PRONOUNS.

§ 137.

1. Personal.

	SING.	PLUR.
Nom.	ih (<i>I</i>)	wir
Acc.	mih	unsih
Gen.	min	unsēr
Dat.	mir	uns.

	SING.	PLUR.
Nom.	dū, du (<i>thou</i>)	ir
Acc.	dih	iuwih
Gen.	dīn	iuwēr
Dat.	dir	iu.

	SING.		
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	ēr (<i>he</i>) <i>her</i>	iz (<i>it, there</i>)	siu; sī, si (<i>she</i>)
Acc.	inan, in	iz	sia (<i>sie</i>)
Gen.	(sīn)	is, ës	ira (<i>iru, -o</i>)
Dat.	imu, imo	imu, imo	iru (<i>-o</i>)

	PLUR.	
Nom. sie	siu	sio
Acc. sie	siu	sio
Gen. iro	iro	iro
Dat. im, in	im, in	im, in.

NOTE.—1. *ih* and *dū* were often attached enclitically to the verb, especially in poetry, as *gibuh*=*gibu ih*, *findistu*=*findis dū*. The forms *iuwih*, *iuwēr* were mostly written *iuuih*, *iuuēr*, sometimes also *iuuh*, *iuēr*.

2. Beside *ēr* (=Latin and Gothic *is* [*he*]) appear in some Franconian monuments the forms *hēr*, *hē* (=OE. *hē*, *he*, and Lat. *ce* in **ho-i-ce* > *hie*).

3. Beside the accented forms *inan*, *imo*, *iro*, *sia*, *sie*, *sio* occur the unaccented forms *nan*, *mo*, *ro*, *sa*, *se*, *so*.

4. *ēr*, *iz*, *ës*, *in* were sometimes attached enclitically to a preceding word, as *giloubt-ēr*=*giloubta ēr*; *imos*=*imo ës*, etc.

§ 138.

2. Reflexive.

	SING.	PLUR.
Acc.	sih (<i>oneself</i>)	sih
Gen.	sīn (<i>ira</i>)	(<i>iro</i>)
Dat.	(<i>imu</i> , <i>iru</i>)	(<i>im</i>).

ih < hie > ic > iz - it > ih
" hie > ic > he

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	dēr	daȝ	diu
Acc.	dēn	daȝ	dea, dia (die).
Gen.	dēs	dēs	dēra, (dēru, -o)
Dat.	dēmu, dēmo	dēmu, dēmo	dēru, -o
Instr.		diu	

PLUR.

Nom.	} dē, dea, dia, die	diu, (dei)	deo, dio
Acc.			
Gen.	dēro	dēro	dēro
Dat.	dēm, dēn	dēm, dēn	dēm, dēn. <i>all 148-149</i>

✓ NOTE.—1. The Franconian dialects have mostly the unshifted forms *thēr, thaȝ, thiū*, etc.

2. Beside the Nom. form *thēr* occurs also *thie* (*thē*) in Tatian.

3. Beside the Nom., Acc. fem. pl. *thio* occur in Franconian also *thie*, rarely *thia*.

4. *dēr*, etc., when used as a rel. pronoun, frequently had contracted forms, especially in poetry, as *theih* from **tha ih = thaȝ ih*, cp. Goth. neut. *hwa*, *thiuns = thiū uns*, *zēn = zi thēn*.

§ 142. The compound demonstrative pronoun is declined thus:—

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	dēse, dēsēr (<i>this</i>)	diz	dēsiu, disiu (<i>thisu</i>)
Acc.	dēsan	diz	dēsa
Gen.	dēsses	dēsses	dēsera
Dat.	dēsemu, dēsemo	dēsemu, dēsemo	dēseru
Instr.		{ dēsiu, dēsu disiu, disu	

rel. order what = sth. & which.

		PLUR.	
Nom. }	dēse	dēsiu, disiu (thisu)	dēso
Acc. }			
Gen.	dēsero	dēsero	dēsero
Dat.	dēsēm, -en	dēsēm, -en	dēsēm, -en.

NOTE.—The Nom. sg. masc. is *thērēr* in Otfrid. The Gen. sg. fem. is *thērera* in Otfrid and *thērra* (*thērro*) in Tatian; Dat. fem sg. *thēreru* in Otfrid, and *thērru* (*thērro*, *thērra*) in Tatian; Gen. pl. *thērero* in Otfrid, and *thērero* (*thērro*) in Tatian.

§ 143. *jenēr* (*ihat, yon*), mostly written *genēr*, is declined like a strong adjective, § 113.

sēlb (*self, ipse*) may follow either the strong or the weak declension. Combined with the def. art., it signifies *same*, and always follows the weak declension.

5. Relative.

§ 144. A relative pronoun proper did not exist in OHG., its place was supplied by the demonstrative *dēr*, *daȝ*, *diu*.

6. Interrogative.

§ 145. The OHG. simple interrogative pronoun had no independent form for the feminine, and was declined in the singular only.

	SING.	
	<i>Masc. Fem.</i>	<i>Neut.</i>
Nom.	hwēr, wēr (<i>who</i>)	hwaz, waz (<i>what</i>)
Acc.	hwēnan, wēnan, wēn	hwaz, waz
Gen.	hwēs, wēs	hwēs, wēs
Dat.	hwēmu, wēmo	hwēmu, wēmo
Instr.		hwīu, wīu.

NOTE.—I. The initial *h* was dropped from the beginning of the ninth century.

2. For the Instr. *wiu* the form *hiu* is also found.

3. A noun following *wër* was put in the Gen., as *wër manno* (*which man*, lit. *who of men*).

§ 146. *hwëdar*, *wëdar* (*which of two*), *hwëlih*, *wëlih* (*which*), *hweolih* (*of what sort*), and *solih* (*such*) were declined like strong adjectives, § 113.

7. Indefinite.

§ 147. *sum*, *sumilih*, *sumalih* (*a certain one, some one*), declined like a strong adjective.

ein (*one*), *einig*, *eining* (in negative sentences *any, anyone*), declined like a strong adjective.

wër (*whoever*), *sō wër sō* (*whosoever*), *ëtewër* (*anyone*).

thêhein, *dêhein* (*anyone, any*); in negative sentences *no one, no, none*.

man (*one*), *eoman*, *ioman* (*somebody*), *neoman*, *nioman* (*nobody*).

nihein, *nihhein*; *nohein* *nohhein* (*no, none*).

wiht, *eowiht*, *iowiht* (*anything*); *neowiht*, *niowiht* (*nothing*).

gilih (*like*) (with a noun in the Gen.=*each*), *manno gilih* (*each man*); *wëlih*, *giwëlih*, *eogiwëlih*, *iogiwëlih* (*each*).

VERBS.

§ 148. The OHG. verb has the following independent forms:—one voice (active), two numbers, three persons, two tenses (present and preterite), two complete moods (indica-

tive and subjunctive, the latter originally the optative), besides an imperative which is only used in the present tense, three verbal nouns (pres. infin., pres. participle, and gerund), and one verbal adjective (the past participle).

Conjugation.

§ 149. The OHG. verbs are divided into two great classes :—Strong and Weak. The latter form their preterite by the addition of the syllable *-ta*, and their past participle by means of a *t*-suffix; the former form their pret. and past participle by vowel gradation (ablaut).

Ablaut is the gradation of vowels both in stem and suffix, caused by the primitive Indo-Germanic system of accentuation. The vowels vary within certain series of related vowels, called ablaut-series. There are in OHG. six such series which appear most clearly in the various classes of the strong verbs. We are able to conjugate a strong verb when we know the four stems, as seen (1) in the infin. or 1. sg. pres. indic., (2) 1. sg. pret. indic., (3) 1. pl. pret. indic., (4) the past participle. By arranging the vowels according to these four stems we arrive at the following system :—

	i.	ii.	iii.	iv.
<i>GE</i> e' I.	<i>i, ī</i>	<i>ei, ē</i>	<i>i</i>	<i>i</i>
<i>eV</i> II.	<i>eo(io), iu</i>	<i>ou, ō</i>	<i>u</i>	<i>o</i>
<i>e</i> III.	<i>i(ē), i</i>	<i>a</i>	<i>u</i>	<i>u, o</i>
<i>e</i> IV.	<i>ē, i</i>	<i>a</i>	<i>ā</i>	<i>o</i>
<i>e</i> V.	<i>ē, i</i>	<i>a</i>	<i>ā</i>	<i>ē</i>
<i>e</i> VI.	<i>a, a</i>	<i>uo</i>	<i>uo</i>	<i>a</i>

NOTE.—On the differences *ei* and *ē*, *io* and *iu*, *ou* and *ō*, *i* and *ē*, *ē* and *i*, *u* and *o*, see §§ 30, 31, 32, 18, 16, 17, 24.

Besides these two great classes of strong and weak verbs, there are a few others which will be treated under the general heading *Minor Groups*.

The strong verbs were originally further subdivided into reduplicated and non-reduplicated verbs. The reduplication has, however, entirely disappeared in OHG. The non-reduplicated verbs are divided into six classes according to the six ablaut-series given above. The originally reduplicated verbs are put together here and called Class VII.

A. STRONG VERBS.

§ 150. The conjugation of *nēman* (*to take*) will serve as a model for all strong verbs.

Present.

	INDIC.	SUBJ.
Sing. 1.	<i>nīmu</i>	<i>nēme</i>
2.	<i>nīm-is, (-ist)</i>	<i>nēm-ēs, (-ēst)</i>
3.	<i>nimit</i>	<i>nēme</i>
Plur. 1.	<i><u>nēm-emēs, (-ēn)</u></i>	<i><u>nēm-emēs, (-ēn)</u></i>
2.	<i><u>nēmet</u></i>	<i>nēmēt</i>
3.	<i>nēm-ant, (-ent)</i>	<i>nēmēn</i>

	IMPER.	INFIN.
Sing. 2.	<i>nīm</i>	<i>nēm-an, (-en)</i>
Plur. 1.	<i><u>nēm-amēs, -emēs, (-ēn)</u></i>	GERUND.
2.	<i><u>nēmet</u></i>	Gen. <i>nēmannes</i>
		Dat. <i>nēmanne</i>

PRES. PART. *nēm-anti, (-enti)*.

*verste
in all forms.*

Preterite.

	INDIC.	SUBJ.
Sing.		
1.	nam	nāmi
2.	nāmi	nām-is, (-ist)
3.	nam	nāmi
Plur.		
1.	nām-umēs, (-un)	nām-imēs, (-in)
2.	nāmut	nāmīt
3.	nāmun	nāmīn

PAST PART. *ginoman.*

NOTE.—1. The ending *-st* of the 2nd sg. does not occur in the oldest monuments; it arose partly from analogy with the preterite-present forms *kanst*, *gitarst*, etc., and partly from a false etymological division of the pronoun from the verb to which it was frequently attached enclitically, thus *nimisþu* > *nimistu*, from which *nimist* was extracted as the verbal form, cp. the similar process in OE.

2. The ending *-mēs* of the 1st pl. properly belongs to the present indic. and imperative, from which it was transferred by analogy to the 1st pl. subj. pres. and to the pret. indic. and subj.

3. The ending *-ēn* of the 1st pl. belongs properly to the subj. pres. only.

4. The ending *-un* of the 1st pl. pret. indic. arose regularly from older *-um*.

5. The infin. ending *-en* is due to that of the weak verbs, Class I, where *-en* arose regularly.

6. The 2nd sg. pret. indic. has always the same stem vowel as the pret. subj. and pret. pl. indic.

The above remarks have merely been made with a view of explaining the verbal forms with double endings. It must not, however, be assumed that the forms, which have remained unmentioned were all regularly developed from the Germanic primitive language. Some of them were either OHG. new formations (e.g. 2nd pl. indic. and imper., the regular form of which would be **nimit*), or had been modified in some way partly by analogy and partly by levelling, e.g. the *e* in *nēmēmēs*, older form *nēmamēs*,

Ablaut-series.

§ 151. We shall only give in each class a few verbs to illustrate the gradation of vowels and consonant changes. All other verbs occurring in the texts will be found in the glossary referred to their proper class.

§ 152.

CLASS I.

INF.	PRET. SG.	PRET. PL.	P.P.
i	ei ē } § 30	i	i
bītan (<i>to wait</i>)	beit	bitun	gibitan
scriban (<i>to write</i>)	screib	scribun	giscriban
stigan (<i>to ascend</i>)	steig	stigun	gistigan
rīsan (<i>to fall</i>)	reis	rirun	giriran
snīdan (<i>to cut</i>)	sneid	snitun	gisnitan
spīwan (<i>to vomit</i>)	spēo (spē)	spiwun	gispiwan
dīhan (<i>to thrive</i>)	dēh	digun	gidigan
līhan (<i>to lend</i>)	lēh	liwun	giliwan.

NOTE.—On the pret. spēo, spē, see § 66, and for the consonant changes § 63.

§ 153.

CLASS II.

INFIN.	PRES.	PRET. SG.	PRET. PL.	P.P.
io	iu	ou ō } § 31	u	o
liogan (<i>to lie</i>)	liugu	loug	lugun	gilogan
klioban (<i>to cleave</i>)	kliubu	kloub	klubun	gikloban
biotan (<i>to offer</i>)	biutu	bōt	butun	gibotan
kiosan (<i>to choose</i>)	kiusu	kōs	kurun	gikoran
ziohan (<i>to draw</i>)	ziuhu	zōh	zugun	gizogan

Here belong also—

sūfan (<i>to sip, drink</i>)	sūfu	souf	suffun	gisoffan
sūgan (<i>to suck</i>)	sūgu	soug	sugun	gisogan.

NOTE.—1. On the Upper German forms of the infin. with *iu* (*liugan*) see § 32. For *kōs* beside *kurun*, etc., see § 63.

2. Verbs of this class ending in *w* have *iu* throughout the present and *ū* in the pret. pl. and past participle, as *kiuwan* (*to chew*), *kou* (§ 66), *kūwun*, *gikūwan*; in the two last forms the *w* was often dropped.

3. *sūfan*, *sūgan* are properly aorist presents, like Greek *τίφω*, *τρίβω*.

§ 154.

CLASS III.

To this class belong all strong verbs having a medial nasal or liquid + consonant, and a few others in which the vowel is followed by two consonants other than nasal or liquid + consonant.

Those with nasal + consonant have *i* in the infin. and throughout the present (§ 16, 1) and *u* in the past participle (§§ 17, 24); the others have *i* in the sing. present (§ 16, 2), *ē* in the plural, and *o* in the past participle.

INFIN.	PRES. SG.	PRET. SG.	PRET. PL.	P.P.
<i>i</i> }	<i>i</i>	<i>a</i>	<i>u</i>	<i>u</i> }
<i>ē</i> }				<i>o</i> }
<i>bintan</i> (<i>to bind</i>)	<i>bintu</i>	<i>bant</i>	<i>buntun</i>	<i>gibuntan</i>
<i>rinnan</i> (<i>to run</i>)	<i>rinnu</i>	<i>ran</i>	<i>runnun</i>	<i>girunнан</i>
<i>singan</i> (<i>to sing</i>)	<i>singu</i>	<i>sang</i>	<i>sungun</i>	<i>gisungan</i>
<i>wērdan</i> (<i>to become</i>)	<i>wirdu</i>	<i>ward</i>	<i>wurtun</i>	<i>wortan</i>
<i>stērbān</i> (<i>to die</i>)	<i>stirbu</i>	<i>starb</i>	<i>sturbun</i>	<i>gistorban</i>
<i>hēlfān</i> (<i>to help</i>)	<i>hilfu</i>	<i>half</i>	<i>hulfun</i>	<i>giholfan</i>
<i>fēhtan</i> (<i>to fight</i>)	<i>fihtu</i>	<i>faht</i>	<i>fuhtun</i>	<i>gifohtan</i>
<i>brēstan</i> (<i>to burst</i>)	<i>bristu</i>	<i>brast</i>	<i>brustun</i>	<i>gibrostan</i>

NOTE.—1. *dwingan* (*to compel*) has the p.p. *gidungan* beside *gidwungan*.

2. *biginnan* (*to begin*) and *bringan* (*to bring*) have the weak preterites *bigonta*, *bigonda*, *brāhta*, beside the strong *bigan*, *brang*.

CLASS IV.

§ 155. To this class belong strong verbs whose stems end in a single liquid or nasal, and a few others.

INFIN.	PRES.SG.	PRET.SG.	PRET.PL.	P.P.
ē	i	a	ā	o
nēman (<i>to take</i>)	nimu	nam	nāmun	ginoman
bēran (<i>to bear</i>)	biru	bar	bārun	giboran
hēlan (<i>to hide</i>)	hilu	hal	hālun	giholan
stēlan (<i>to steal</i>)	stilu	stal	stālun	gistolan
quēman (<i>to come</i>)	quimu	quam	quāmun	quoman

Here belong also—

sprēchan (<i>to speak</i>)	sprichu	sprah	sprāchun	gisprochan
brēchan (<i>to break</i>)	brichu	brah	brāchun	gibrochan.

NOTE.—Beside the p.p. quoman occurs also quēman, formed after the analogy of Class V. For initial quē-, qui-, Tatian has co-, cu-.

CLASS V.

§ 156. To this class belong all those verbs having ē, i in the present, and ending in other consonants than those in Classes III and IV.

INFIN.	PRES. SG.	PRET. SG.	PRET. PL.	P.P.
ē	i	a	ā	ē
gēban (<i>to give</i>)	gibu	gab	gābun	gigēban
sēhan (<i>to see</i>)	sihu	sah	sāhun	gisēhan
quēdan (<i>to say</i>)	quidu	quad	quātun	giquētan
ēzzan (<i>to eat</i>)	izzu	āz	āzun	gēzzan
wēsan (<i>to be</i>)	wisu	was	wārun	
lēsan (<i>to read, gather</i>)	lisu	las	lārun	gilēran
gēhan (<i>to confess</i>)	gihu	jah	jāhun	gigēhan

Here belong also—

sitzen (<i>to sit</i>)	sitzu	saz	sāzun	gisēzzan
bitten (<i>to beg</i>)	bittu	bat	bātun	gibētan
liggen (<i>to lie down</i>)	liggu	lag	lāgun	gilēgan.

NOTE.—1. With the *ā* in *āz*, cp. OE. *ētan*, Lat. *ēdere* (*to eat*), beside OE. *ēet*, Lat. *ēd-i*.

2. On *gihu*, *gēhan*, beside *jah*, see § 67.

3. *sitzen* from **sitjan*, *bitten* from **bidjan* (= Gothic *bidjan*), *liggen* from **ligjan*. See § 56. The *j* belonged to the present only.

§ 157.

CLASS VI.

PRES.	PRET. SG.	PRET. PL.	P.P.
a	uo	uo	a
faran (<i>to go</i>)	fuor	fuorun	gifaran
tragan (<i>to carry</i>)	truog	truogun	gitragan
wahsan (<i>to grow</i>)	wuohs	wuohsun	giwahsan
slahan (<i>to strike</i>)	sluog	sluogun	gislagan
stantan (<i>to stand</i>)	stuont	stuontun	gistantan
Here belong also—			
heffen (<i>to raise</i>)	huob	huobun	-haban
skephen (<i>to create</i>)	skuof	skuofun	giskaffan
swerien (<i>to swear</i>)	swuor (suor)	swuorun suorun	} gisworan

NOTE.—1. The 2nd and 3rd sg. pres. indic. have umlaut, see, however, § 19.

2. The pret. sg. *sluog* has been formed after the analogy of the pret. pl. The regular form *sluoh* still occurs in the oldest monuments.

3. *stuont*, *stuontun*, *gistantan* have the *n* in the stem from the present, cp. OE. *standan* (*to stand*), pret. *stōd*. Forms without *n* are occasionally found in OHG.; as pret. pl. *forstuotun*. For the shorter present forms, see § 180.

4. *heffen* from **hafjan* [= Gothic *hafjan* (*to raise*), cp. Lat. *capio*]; *skephen* from **skapjan* (= Gothic *skapjan*); *swerien* from **swarjan*. See § 56. *huob* has its *b* from the pret. pl. and p.p., the regular form would be **huof*. The present tense of these three verbs follows the inflection of the weak verbs, Class I.

5. The regular forms of the 2nd and 3rd sg. pres. indic. and 2nd sg. imperative were *hevis*, *hevit*, *hevi*; for the *v* see § 7 under *f*. This *v* then became transferred to other forms of the present where it did not

originally belong, e.g. infin. **heven**, pres. participle **heventi**. Similarly at a later period the **b** of the pret. pl. and p.p. crept into the present, from which arose the Middle and Modern HG. form **heben**.

§ 158.

CLASS VII.

To this class belong those verbs which had originally reduplicated preterites like e.g. Greek *ἔλδοιπα* or Gothic **haldan** (*to hold*), pret. sg. **hāihald**; **lētan** (*to let*), pret. sg. **laīlōt**; **flōkan** (*to complain*), pret. sg. **faīflōk**; **hāitan** (*to call*), pret. sg. **hāihait**; **aukan** (*to increase*), pret. sg. **aīauk**.

The reduplication disappeared in OHG. through the reduplicated syllable undergoing contraction with the stem syllable. Five sub-classes are to be distinguished according as the present stem contains—

a	=	Prim. Germanic a, Gothic a
ā	=	„ „ ā „ ē
ei	=	„ „ ai „ ái
ou (ō § 31)	=	„ „ au „ áu
uo	=	„ „ ō „ ō.

§ 159.

Sub-classes 1, 2, 3.

The preterite of the verbs belonging here contained the stem-vowel **ā** in the oldest state of the language. During the OHG. period this **ā** was developed to **ie** through the intermediate stages **ea**, **ia**, see § 26. Otfrid had **ia**, Tatian **ie**. The pret. sg. and plur. have the same stem-vowel.

INFIN.	PRET. SG.	P. P.
haltan (<i>to hold</i>)	hialt	gihaltan
gangan (<i>to go</i>)	giang	gigangan
fallan (<i>to fall</i>)	fial	gifallan

Here belong properly also—

fāhan (<i>to seize</i>)	fiang	gifangan
hāhan (<i>to hang</i>)	hiang	gihangan .

NOTE.—1. On the last two verbs see §§ 15, 63.

2. The pret. *intfiēgun* in Tatian for *intfiengun* was formed after the analogy of the present.

3. For the shorter presents of *gangan* see § 181.

INFIN.	PRET. SG.	P.P.
<i>lāzan</i> (<i>to let</i>)	<i>liaz</i>	<i>gilāzan</i>
<i>slāfan</i> (<i>to sleep</i>)	<i>sliaf</i>	<i>gislāfan</i>
<i>rātan</i> (<i>to advise</i>)	<i>riat</i>	<i>girātan</i>
<i>heīzan</i> (<i>to call</i>)	<i>hiaz</i>	<i>giheīzan</i>
<i>skeidan</i> (<i>to sever</i>)	<i>skiad</i>	<i>giskeidan</i>
<i>meīzan</i> (<i>to cut</i>)	<i>miaz</i>	<i>gimeīzan</i>

§ 160.

Sub-classes 4, 5.

The preterite* of these verbs in the oldest period of the language contained the diphthong *eo*, which became *io* (Otfrid *ia*) in the ninth century. Tatian has both *eo* and *io*.

INFIN.	PRET. SG.	P.P.
<i>loufan</i> (<i>to run</i>)	<i>lioƿ</i>	<i>giloufan</i>
<i>houwan</i> (<i>to hew</i>)	<i>hio</i>	<i>gihouwan</i>
<i>stōzan</i> (<i>to push</i>)	<i>stioz</i>	<i>gistōzan</i>
<i>ruofan</i> (<i>to call</i>)	<i>rioƿ</i>	<i>giuofan</i> .

NOTE.—Upper German has the preterite forms *liuf*, *hiu* (§ 66), and *riuf*, see § 32.

B. WEAK VERBS.

§ 161. The weak verbs, which for the most part are derivatives, are divided into three classes according as the infinitive ends in *-en* (from older *-jan*), *-ōn*, *-ēn* (from older *-ain*).

Three stems are to be distinguished in the conjugation of weak verbs: the stem of the present, preterite, and the past participle, which mostly agrees with that of the preterite.

NOTE.—The infinitive of Class I not unfrequently ends in *-an* (instead of *-en*), especially in the Upper German dialects. The ending *-an* was due to the analogy of the infinitive-ending of strong verbs.

1. First Weak Conjugation.

§ 162. The verbs of this conjugation are sub-divided into two classes: (1) Those which had originally a short stem syllable; (2) Polysyllabic verbs and those which had a long stem syllable.

NOTE.—A syllable is long when it contains a long vowel or diphthong, or a short vowel followed by two consonants belonging to the same syllable, thus e.g. *slāf* (*sleep*), *stein* (*stone*), *gast* (*guest*).

Class a.

§ 163. **Formation of the present stem.** The present stem of these verbs became long (except in the second and third persons sg. indic., and second person sg. imperative) by the West Germanic law of the doubling of consonants, see § 56. The *j* had already disappeared in these persons before the operation of this law, for which reason they have single consonants. The verbs however ending in one of the affricatae *zz* (*tz*), *pf*, or *ck* (*ech*) (= West Germanic *tj*, *pj*, *kj*), have extended these throughout the present and to the imperative second sg.

Formation of the Preterite and Past Participle.

The *j*, which caused the doubling of the final consonants in the present stems, never existed in the preterite or past participle, so that these stems end in single consonants. The preterite has usually the ending *-ita*, but verbs, whose present stems end in one of the affricatae *pf*, *zz* (*tz*), or *ck* (*ech*) (= West Germanic *pj*, *tj*, *kj*), have the ending *-ta* in

the preterite. Those whose present stems end in *tt* or *ll* (= West Germanic *đj*, *lj*), sometimes have the one ending and sometimes the other.

The past participle has two forms, the one called the uninflected, the other the inflected form. The uninflected form ends in *-it*. The inflected form ends in *-itēr*, when the preterite ends in *-ita*, and in *-tēr* when the preterite ends in *-ta*.

§ 164. The full conjugation of *zellen* (*to tell*), and *nerien* (*to save*), will serve as models for this class.

<i>Germ. zallgan</i>		<i>Present.</i>	
	INDIC.		SUBJ.
Sing. 1.	zellu, neriū		zelle, nerie
2.	zel-is, ner-is, -ist		zell-ēs, neri-ēs; -ēst
3.	zelit, nerit		zelle, nerie
Plur. 1.	zell-emēs, neri-emēs; -ēn		zell-ēn, neri-ēn; -emēs
2.	zellēt, neriēt		zellēt, neriēt
3.	zellent, nerient		zellēn, neriēn
	IMPERATIVE.		INFIN.
Sing. 2.	zeli, neri		zellen, nerien
			GERUND.
Plur. 1.	zell-emēs, neri-emēs; -ēn	Gen.	zellennes, neri- ennes
2.	zellēt, neriēt	Dat.	zellenne, neri- enne
			PRES. PARTICIPLE.
			zellenti, nerienti.

Preterite.

INDIC.	SUBJ.
Sing. 1. <i>zalta zelita, nerita</i>	<i>zalti zeliti, neriti; -ī</i>
2. <i>zalt-ōs zelit-ōs, nerit-ōs; -ōst</i>	<i>zalt-īs zelit-īs nerit-īs; -ist</i>
3. <i>zalta zelita, nerita</i>	<i>zalti zeliti, neriti</i>
Plur. 1. <i>zalt-un zelit-un, nerit-un; -umēs</i>	<i>zalt-in zelit-in, nerit-in; imēs</i>
2. <i>zaltut zelitut, neritut</i>	<i>zaltīt zelitīt, neritīt</i>
3. <i>zaltun zelitun, neritun</i>	<i>zaltin zelitin, neritin.</i>

PAST PARTICIPLE.

gizalt gizelit, ginerit

NOTE.—1. On the personal endings cp. § 150, note.

2. The forms *neriu, neriet*, etc., sometimes appear as *nerru, nerret*, etc.3. After the analogy of *zelis, zelit*, the other forms of the present have single consonants in Tatian.

Class b.

§ 165. The verbs of this class undergo no consonant changes in the present.

The preterite ends in *-ta* in the Upper German dialects and in Otfrid, while in Tatian it not unfrequently ends in *-ita*. The past participle follows the same rule as the verbs under Class a.NOTE.—1. Present stems ending in double consonants are simplified in the preterite, as *brennen* (*to burn*), pret. *branta*; *kussen* (*to kiss*), pret. *kusta*.2. Verbs whose present stems end in a consonant + *t* have only one *t* in the preterite, as *wenten* (*to turn*), pret. *wanta*.

§ 166. The full conjugation of **suochen** (*to seek*) will serve as a model for this class.

Present.

INDIC.	SUBJ.
Sing. 1. suochu	suoche
2. suoch-is ; -ist	suoche-ēs ; -ēst
3. suochit	suoche
Plur. 1. suoch-emēs ; -ēn	suoche-ēn ; -emēs
2. suochet	suocheēt
3. suochent	suocheēn
IMPER.	INFIN.
Sing. 2. suochi	suchen
	GERUND.
Plur. 1. suoch-emēs ; -ēn	Gen. suochenne
2. suochet	Dat. suochenne
	PRES. PART.
	suochent

Preterite.

INDIC.	SUBJ.
Sing. 1. suohta	suohti ; -i
2. suoht-ōs ; -ōst	suoht-is ; -ist
3. suohta	suohti
Plur. 1. suoht-un ; -umēs	suoht-in ; -imēs
2. suohtut	suohtīt
3. suohtun	suohtīn

PAST PARTICIPLE.

gisuochit.

§ 167. The following verbs are irregular :—

INFIN.	PRET.
denken (<i>to think</i>)	dāhta (§ 53)
dunken (<i>to seem</i>)	dūhta (§ 53)
furhten } (<i>to be afraid</i>)	forhta }
furihten }	forahta } (§ 17, 24)
wurken (<i>to work</i>)	worhta (worahta)
	(§§ 17, 24).

2. Second Weak Conjugation.

§ 168. *Present.*

	INDIC.	SUBJ.
Sing. 1.	salbōn (<i>I anoint</i>)	salbo
2.	salbōs(t)	salbōs(t)
3.	salbōt	salbo
Plur. 1.	salbōmēs, salbōn	salb-ōn; -ōmēs
2.	salbōt	salbōt
3.	salbōn	salbōn
	IMPER.	INFIN.
Sing. 2.	salbo	salbōn
		GERUND.
Plur. 1.	salbōmes, salbōn	Gen. salbōnnes
2.	salbōt	Dat. salbōnne
		PRES. PART.
		salbōnti.

Preterite.

	INDIC.	SUBJ.
Sing. 1.	salbōta	salbōti; -ī
	[etc., like suohta]	[etc., like suohti]
	PAST PART. gisalbōt.	

NOTE.—The 1st pl. pres. indic. and imper. and the whole of the subj. present have also longer forms *salbōēn*, subj. *salbōe*, etc., in Upper German dialects.

3. Third Weak Conjugation.

§ 169.

Present.

INDIC.		SUBJ.
Sing.	1. <i>habēn</i> (<i>I have</i>)	<i>habe</i>
	2. <i>habēs(t)</i>	<i>habēs(t)</i>
	3. <i>habēt</i>	<i>habe</i>
Plur.	1. <i>habēmēs</i> ; <i>habēn</i>	<i>habēn</i> ; <i>habēmēs</i>
	2. <i>habēt</i>	<i>habēt</i>
	3. <i>habēn</i>	<i>habēn</i>
IMPER.		INFIN.
Sing.	2. <i>habe</i>	<i>habēn</i>
		GERUND.
Plur.	1. <i>habēmēs</i> ; <i>habēn</i>	Gen. <i>habēnnes</i>
	2. <i>habēt</i>	Dat. <i>habēnne</i>
		PRES. PART.
		<i>habēnti.</i>

Preterite.

INDIC.		SUBJ.
Sing.	1. <i>habēta</i>	<i>habēti</i> ; -i
	[etc., like <i>suohta</i>]	[etc., like <i>suohti</i>]
PAST PART. <i>gihabēt</i>		

NOTE.—1. Longer forms occur, *habēēn*, *habēe*, as in the second conjugation.

2. Forms like *hebis*, *hebit*; *segis*, *segit*; *hebita*, *segita*, are due to a contamination with verbs of the first conjugation.

MINOR GROUPS.

A. PRETERITE-PRESENTS.

§ 170. These verbs have strong preterites with a present meaning, like Gk. *οἶδα*, Lat. *novi* (*I know*), from which new weak preterites have been formed. The 2. sg. ends in -t and has the same stem-vowel as the 1. and 3. sg. The following verbs belong to this class:—

§ 171. I. Ablaut-series.

Weiz (*I know*), 2. sg. *weist*; 1. pl. *wizzun* (-umēs), subj. *wizzi*; pret. *wissa* (*wëssa*, *wësta*); infin. *wizzan*; pres. part. *wizzanti*; p.p. *giwizzan*.

Pl. *eigun* (*we have*), *eigut*, *eigun*; subj. *eigi*, p.p. *eigan* (*own*) as adj. only. The other forms of this verb are *wanting*.

§ 172. II. Ablaut-series.

3. sg. *toug* (*it avails*), 3. pl. *tugun*; pret. 3. sg. *tohta*; pres. part. *toganti*, inf. *wanting*.

§ 173. III. Ablaut-series.

An (*I grant*), pl. *unnun*, subj. *unni*, pret. *onda* (*onsta*), inf. *unnan*.

kan (*I can, know*), 2. sg. *kanst*, pl. *kunnun*, subj. *kunni*, pret. *konda* (*konsta*); inf. *kunnan*; pres. part. *kunnanti*.

darf (*I need*), 2. sg. *darft*, pl. *durfun*, subj. *durfi*, pret. *dorfta*, inf. *durfan*.

gi-tar (*I dare*), 2. sg. *gitarst*, pl. *giturrun*, subj. *giturri*, pret. *gitorsta*, inf. and pres. part. *wanting*, p.p. *gitorran*.

§ 174. IV. Ablaut-series.

skal (*I shall*), 2. sg. *scalt*, pl. *sculun*, subj. *sculi*; pret. *scolta*, inf. *scolan*, pres. part. *scolanti*.

NOTE.—Some forms of this verb occur occasionally without *c*, e.g. Tatian *sal*, *solta*, cp. the NHG. forms and OE. *secal*, beside Mod. Northern Eng. dial. *sal*.

§ 175.

V. Ablaut-series.

mag (*I may, can*), 2. sg. *maht*, pl. *magun* (*mugun*), subj. *megi* (*mugi*), pret. *mahta* (*moh̥ta*), inf. *magan* (*mugan*), pres. part. *maganti* (*muganti*).

VI. Ablaut-series.

§ 176. *muoz* (*I may, must*), 2 sg. *muost*, pl. *muozun*, subj. *muozi*, pret. *muosa*, infin. and pres. part. *wanting*.

B. VERBS IN -MI.

§ 177. The first person sg. pres. indic. of the Indo-Germanic verb ended either in *-ō* or in *-mi* (cp. the Greek verbs in *-ω* and *-μ*, like *φέρω* and *τίθημι*, etc.). To the verbs in *-ō* belong all the regular Germanic verbs; of the verbs in *-mi* only scanty remains have been preserved; they are distinguished by the fact that the first person sg. pres. indic. ends in *-m* which became *-n* in OHG. in the ninth century. Here belong the following OHG. verbs:—

§ 178.

1. The Substantive Verb.

Present.

	INDIC.	SUBJ.
Sing. 1.	<i>bim, bin</i>	<i>sī</i>
2.	<i>bist, bis</i>	<i>sīs, sīst</i>
3.	<i>ist</i>	<i>sī</i>
Plur. 1.	<i>birun</i>	<i>sīm (sīn)</i>
2.	<i>birut</i>	<i>sīt</i>
3.	<i>sint</i>	<i>sīn.</i>

The other forms are supplied from *wësan* (§ 156), thus imper. 2. sg. *wis*, pl. *wëset*, inf. *wësan*, pres. part. *wësanti*, pret. 1, 3. sg. *was*, 2. sg. *wāri*, pl. *wārun*.

NOTE.—1. The subj. pres. and the indic. 3rd sg. *ist*, 3rd pl. *sint* were formed from the root *es-*. The forms with *b* probably arose from a contamination of the root *es-* with the root *bheu-* (= Lat. *fu-*). The regular forms would have been **im*, **is*, **irum* (**irun*), **irut*.

2. The inf. form *sîn* was an OHG. new formation.

§ 179. 2. The Verb *tuon* (*to do*).

	OLDEST		
INDICATIVE	FORM.	TATIAN.	OTFRID.
Sing. 1.	<i>tōm</i>	<i>tuon</i>	<i>duan</i>
2.	<i>tōs</i>	<i>tuos(t), tuis</i>	<i>duas(t), duis(t)</i>
3.	<i>tōt</i>	<i>tuot</i>	<i>duat, duit.</i>
Plur. 1.	<i>tōmēs</i>	<i>tuomēs, tuon</i>	<i>duēn</i>
2.	<i>tōt</i>	<i>tuot</i>	<i>duet</i>
3.	<i>tōnt</i>	<i>tuont</i>	<i>duent, duant.</i>
SUBJUNCTIVE.			
Sing. 1. 3.	<i>tō</i>	<i>tuo (tuoe, tuoa, tue)</i>	<i>due</i>
2.	<i>tōs</i>	<i>tuēs</i>	<i>duēst</i>
Plur. 1.	<i>tōm</i>		<i>duēn</i>
2.	<i>tōt</i>	<i>tuot</i>	
3.	<i>tōn</i>	<i>tuon</i>	
IMPERATIVE			
Sing. 2.	<i>tō</i>	<i>tuo</i>	<i>dua</i>
Plur. 1.	<i>tōmes</i>	<i>tuomēs</i>	<i>duemēs</i>
2.	<i>tōt</i>	<i>tuot</i>	<i>duet, duat.</i>
INFIN.	<i>tōn</i>	<i>tuon</i>	<i>duan</i>
GER. DAT.	<i>tōnne</i>	<i>tuonne</i>	<i>duanne.</i>
PARTICIPLE	<i>tōnti</i>	<i>tuonti</i>	

The preterite of *tuon* is inflected like a verb of the fifth ablaut-series, except that the 1. and 3. sg. have reduplication, *tēta*. The forms are:—

Indic. Sing. 1, 3. *tēta*, 2. *tāti*

„ Plur. *tātun*, *tātut*, *tātun*.

Subj. Sing. 1, 3. *tāti*, 2. *tātis(t)*, etc.

Past Participle *gitān*.

3. The verbs *gān* (*gēn*) (*to go*) and *stān* (*stēn*) (*to stand*).

§ 180. The strong verbs *gangan* (§ 159) and *stantan* (§ 157), which regularly form their preterites *giang*, *stuont*, have beside these short present forms.

The Alemanic dialect has the forms *gān*, *stān*, while the Bavarian and the Franconian dialects have mostly the forms *gēn*, *stēn*.

§ 181. The full conjugation of *gān* (*gēn*) will serve for both verbs.

INDICATIVE.		SUBJUNCTIVE.
Sing. 1. <i>gām</i> , <i>gān</i> ;	<i>gēm</i> , <i>gēn</i>	<i>gē</i>
2. <i>gās(t)</i> ;	<i>gēs(t)</i>	<i>gēs(t)</i>
3. <i>gāt</i> ;	<i>gēt</i>	<i>gē</i>
Plur. 1. <i>gāmēs</i> , <i>gān</i> ;	<i>gēmēs</i> , <i>gēn</i>	<i>gēn</i>
2. <i>gāt</i> ;	<i>gēt</i>	<i>gēt</i>
3. <i>gānt</i> ;	<i>gēnt</i>	<i>gēn</i> .
IMPERATIVE.		INFINITIVE.
Sing. 2. [<i>gang</i>]		<i>gān</i> ; <i>gēn</i> .
		GERUND.
Plur. 1. <i>gāmēs</i> ; <i>gēmes</i> , <i>gēn</i>		GEN. <i>gānnes</i> .
2. <i>gāt</i> ; <i>gēt</i>		DAT. <i>gānne</i> .
		PRES. PARTICIPLE.
		<i>gānti</i> ; <i>gēnti</i> .

NOTE.—The 2nd sg. indic. is in Otfrid *geist*, *steist*, and the 3rd sg. mostly *geit*, *steit*.

4. The Verb (will).

§ 182. The present tense of this verb was originally an optative (subjunctive) form of a verb in *-mi*, used indicatively, cp. Gothic *wiljáu*. To this was formed a new subjunctive and a weak preterite.

Present.

INDICATIVE.	SUBJUNCTIVE.
Sing. 1. willu (<i>wille, willa</i>)	welle
2. wili (<i>wilis</i>)	wellēs(t)
3. wili (<i>wilit</i>)	welle
Plur. 1. wellemēs, wellēn	wellēmēs, wellēn
2. wellet	wellēt
3. wellent	wellēn.
INFIN.	PRES. PART.
wellen.	wellenti.

Preterite.

INDICATIVE.	SUBJUNCTIVE.
Sing. 1. wolta	wolti ; -ī
etc.	etc.

NOTE.—The present forms of this verb, which have the stem vowel *e*, have *o* in the Franconian dialects after the analogy of the preterite, thus inf. *wollen*, etc.

SYNTAX.

Cases.

§ 183. **Accusative.** The Accusative has much the same function as in NHG. The verbs *āhten* (*to persecute*), *beitōn* (*to wait for*), *bigēhan* (*to confess*), *costōn* (*to tempt*), govern the Genitive or Accusative.

§ 184. **Genitive.** The verbs *gēhan* (*to confess*), *corōn* (*to taste*), *suorgēn* (*to take thought for*), *furlougnen* (*to deny*), take the Genitive. The Genitive is sometimes used adverbially, as *alles* (*else*), *nalles* (= *ni alles*) (*not at all*), *tages* (*by day*), *heimwartes* (*homewards*), *niuwes* (*recently*), etc.

§ 185. **Dative.** The verbs *fluohhōn* (*to speak evil of*), *folgēn* (*to follow*), *hēlfan* (*to help*), *thionōn* (*to serve*), take the Dative.

Adjectives.

§ 186. The weak and strong forms are used in much the same manner as in Modern High German.

The comparative and superlative degrees of adjectives, and the ordinal numerals [except *ander* (*second*)] follow the weak declension, as *ēr ward altero* (*he became older*); *ēr mir liobōsto was* (*he was dearest to me*); *ēr ist furisto* (*he is the first*).

Adjectives may be used as nouns without the article, as *snēl indi kuoni*, *thaz uuas imo gekunni* (*quickness and boldness were inborn in him*); *blinte gisēhent*, *halze gagent* (*the blind see, the lame walk*).

When the same adjective refers both to masc. and fem. beings, it is put in the neut. plural, as *siu uuārun rēhtiu beidu fora gote* (*they were both righteous before God*).

Cardinal numerals compounded of *-zug* (*decade*), as

fiorzug (*forty*), as well as **hunt** (*hundred*), and **dūsunt** (*thousand*), are used as nouns and govern the Genitive case. **flu** (*much*) also takes the Genitive.

The uninflected form of the adjective, when used attributively or predicatively, occurs beside the inflected form in the Nom. sing. of all genders, and in the Acc. sing. neuter, thus **blint man** beside **blintēr man** (*blind man*); **blint frouwa** beside **blintiu frouwa** (*blind woman*); **blint kind** beside **blintaz kind** (*blind child*); **alt was siu jāro** (*she was old in years*).

In the Nom. plural all genders, the uninflected form occurs beside the inflected form when the adjective is used predicatively; thus **die man sint blint** or **blinte** (*the men are blind*); **wir birun frō** (*we are joyful*).

NOTE.—The Nom. sing. uninflected form of the adjective is a remnant of the time when the adjectives had the same endings as the nouns, cp. Nom. sing. **wolf** (*wolf*), **wort** (*word*); **ēra** (*honour*), is properly the Acc. form, the regular Nom. form would be ***ēr**, see § 35, 2.

Pronouns.

§ 187. Personal pronouns were sometimes omitted, as **sprichist, thaz ni scalt** (*thou speakest what thou oughtest not*); **faramēs** (*let us go*); **uward thō** (*then it happened*); **mih hungirit** (*I am hungry*).

The relative pronoun was generally expressed by **dēr, daz, diu**, which however could be omitted, as **funtun einan man, mit namon Simeon hiez** (*they found a man who was called Simeon by name*).

dēr and **ēr** were sometimes used pleonastically, as **thie morganlīhho tag thēr bisuorgēt sih sēlbo** (*the morrow shall take thought for the things of itself*); **Lazarus ēr was in** (*Lazarus was one of them*).

Verbs.

§ 188. **Tenses.** The future simple was generally expressed by the present as in OE., as *nemnis thū sīnan namon Jōhannem* (*thou shalt call his name John*).

The preterite had rarely a perfect meaning. Both the perfect and pluperfect were expressed by the past participle and one of the auxiliary verbs *habēn*, *eigan*, *wēsan*, as *ēr habēt uns gizeigōt* (*he hath shown unto us*); *thaz eigut ir gihōrit* (*that have ye heard*); *ih bim alt, inti mīn quēna fram ist gigangan in ira tagun* (=the Latin *ego enim sum senex, et uxor mea processit in diebus suis*).

§ 189. **Voice.** In the oldest monuments the passive was expressed by the past participle and one of the auxiliary verbs *wēsan*, *wērdan* without any distinction in meaning, thus *ist ginoman or wirdit ginoman* = (*is taken*); *was ginoman or ward ginoman* = (*was taken*).

From the ninth century onward a distinction began to be made in such a way that *wērdan* came to be used for the imperfect tenses, and *wēsan* for the perfect tenses; thus *wirdit ginoman* = (*is taken*); *ist ginoman* = (*has been taken*); *ward ginoman* = (*was taken*); *war ginoman* = (*had been taken*).

selber, selber, selbin - selber-selber

re.

re.

blink-(er) : blink-(er) blink-(in)

blink-es

- es

- er

- er

- er

- er, er

- er

-(er)

- er

7. Hinder

blink-(er)

-(in)

-(er)

- er

- er

- er

- er, er

- er, er

- er, er

- er

-(in)

- er

blink-(er)

blink-(er)

blink-(er)

er

- er

- er

er

- er

- er

er, er

- er

- er

er, er

blink-(er)

- er

er

- er

- er

er

- er

- er

TEXTS.

I.

TATIAN.

The Old High German translator of the Gospel Harmony, which generally goes under the name of Tatian, is unknown. The German version, written in the East Franconian dialect, was probably made at the monastery of Fulda about the year 825.

The most useful edition is by Professor Sievers, 'Tatian, Lateinisch und Altheutsch, mit ausführlichem Glossar,' Paderborn, 1872.

1. Prologus. Luke i. 1-4.

Bithiu uuanta manage zilōtun ordinōn saga thio in uns gifulta sint rahhōno, sō uns saltun thie thār fon anaginne selbon gisāhun inti ambahtā uuārun uuortes, uuas mir gisehan gifolgēntemo fon anaginne allēm, gernlihho after antreitu thir scrīben, thū bezzisto Theophile, thaz thū forstantēs thero uuorto, fon thēm thū gilērit bist, uuār.

2. I. John i. 1-5.

1. In anaginne uuas uuort inti thaz uuort uuas mit gote inti got selbo uuas thaz uuort. Thaz uuas in anaginne mit gote. Alliu thuruh-thaz vvurdun gitān inti ūzzan sīn ni uuas uuiht gitānes thaz thār gitān uuas; thaz uuas in imo līb inti thaz līb uuas lioht manno. Inti thaz lioht in finstarnessin liuhta inti finstarnessi thaz ni bigriffun.

3. II. Luke i. 5-25.

2. Uuas in tagun Herodes thes cuninges Judeno sumēr
 biscof namen Zacharias son themo uuehsale Abiases inti 15
 quena imō son Aarones tohterun inti ira namo uuas
 Elisabeth. Sīu uuārun rehtiū beidu fora gote, gangenti
 in allēn bibotun inti in gotes rehtfestin ūzzan lastar, inti
 nī uuard in sun, bithiū uuanta Elisabeth uuas unberenti
 inti beidu fram gigiengun in iro tagun. Uuward thō, mit 20
 thiū her in biscofheite giordinōt uuas in antreitu sīnes
 uehsales fora gote, after giuuonu thes biscofheites in
 lōzze fram gieng, thaz her uuīhrouh branti ingangenti in
 gotes tempal, inti al thiū menigī uuas thes folkes ūzze,
 bētōnti in thero zīti thes rouhennes. Araugta sih imo 25
 gotes engil, stantenti in zeso thes altares thero uuīhrouh-
 brunsti. Thanān thō Zacharias uuard gitruobit thaz
 sehenti, inti forhta anafiel ubar inan. Quad thō zi imo
 ther engil: ‘nī forhti thū thir, Zacharias, uuanta gihōrit
 ist thīn gibet, inti thīn quena Elysabeth gibirit thir sun, 30
 inti nemnis thū sīnan namon Johannem. Inti her ist thir
 gifeho inti blīdida, inti manage in sīnero giburti mendent.
 Her ist uuārlihho mihhil fora truhtīne inti uuīn noh līd nī
 trīnkit inti heilages geistes uuirdit gifullit fon hinān fon
 reve sīnero muoter, inti manage Israheles barno giuuerbit 35
 zi truhtīne gote iro. Inti her ferit fora inan in geiste inti
 in megine Heliases, thaz her giuuenta herzun fatero in
 kind, inti ungiloubfolle zi uuīstuome rehtero, garuuen
 truhtīne thuruhigan folc.’

Inti quad Zacharias zi themo engile: ‘uanān uueiz ih 40
 thaz? ih bim alt, inti mīn quena fram ist gīngangan in ira
 tagun.’ Thō antlingōnti thie engil quad imo: ‘ih bim
 Gabriel, thie aȝstantu fora gote, inti bin gisentit zi thir

thisu thir sagēn. Inti nū uuirdist thū suigēnti inti ni
 maht sprehhan unzan then tag, in themo thisu uuerdent, 45
 bithiu uuanta thū ni giloubtus mīnēn uuortun, thiu thār
 gifultu uuerdent in iro zīti.' Inti uuas thaḡ folc beitōnti
 Zachariam, inti vvuntorōtun thaḡ her lazzēta in templo.
 Her ūḡ gangenti ni mohta sprehhan zi in, inti forstuontun
 thaḡ her gisiht gisah in templo, her thaḡ bouhmenti in 50
 thuruhuonēta stum. Inti gifulte uurdun thō tagā sīnes
 ambahtes, gieng in sīn hūs; after thēn tagon intfieng
 Elisabeth sīn quena inti tougilta sih fimf mănōdā, que-
 denti: 'uuanta sus teta mir trohtīn in tagon, in thēn her
 giscouuuōta arfirran mīnan itiuuīḡ untar mannon.' 55

4. III. Luke i. 26-56.

3. In themo sehsten mānude gisentit uuard engil
 Gabriel fon gote in thie burg Galileae, thero namo ist
 Nazareth, zi thiornūn gimahaltero gommanne, themo
 namo uuas Joseph, fon hūse Davides, inti namo thero
 thiornūn Maria. Inti ingangenti ther engil zi iru quad: 60
 'heil uuis thū gebōno follu! truhtīn mit thir, gisegenōt
 sīs thū in uuībun.' Thō siu thiu gisah, uuas gitruobit in
 sinemo uuorte inti thāhta, uuelih uuāri thaḡ uuolaqueti.
 Quad iru ther engil: 'ni forhti thir, Maria, thū fundi
 65 huldī mit gote, sēnonū inphāhis in reve inti gibiris sun
 inti ginemnis sīnan namon Heilant. Ther ist mihhil inti
 thes hōisten sun ist ginemnit, inti gibit imo truhtīn sedal
 Davides sīnes fater, inti rihhisōt in hūse Jacobes zi ēuuidu,
 inti sīnes rihhes nist enti.' Quad thō Maria zi themo
 engile: 'vvuo mag thaḡ sīn? uuanta ih gommannes uuīs 70
 ni bin.' Antlingōta thō ther engil, quad iru: 'thie heilago
 geist quimit ubar thih, inti thes hōhisten megin biscatuit

thih, bithiu thaz thār giboran uuirdit heilag, thaz uuirdit
ginemnit gotes bārn. Sēnonū Elisabeth thīn māgin siu
inphieng sun in ira altuome inti thiz ist thie sehsto 75
mānōd therū, thiū thār ginemnit ist unberenta: bithiu
uuanta nist unōdi mit gote iogiuuelih uuort.' Thō quad
Maria: 'sēnonū gotes thiū, uuese mir after thīnemo
uuorte.' Inti arfuor thō fon iru thie engil.

kan - sten
gan - gen 4. Arstantenti Maria in thēn tagon gieng in gibirgu 80
mit ilungu in Judeno burg, ingieng thō in hūs Zachariases
inti heilizita Helisabeth. Uuad thō, sō siu gihōrta heili-
zunga Mariūn Elisabeth, gifah thaz kind in ira reve.
Uuad thō gifullit heilages geistes Elisabeth, arriof mih-
hilero stemnu inti quad: 'gisegenōt sis thū untar uuibun, 85
inti gisegenōt sī thie uuahsmo thīnero uuamba, inti
uuanān mir, thaz queme mīnes truhtīnes muoter zi mir?
Sēnonū sō sliumo sō thiū stēmna uuad thīnes heilizinnes
in mīnēn ōrun, gifah in gifehēn kind in mīnemo reve,
inti sālīgu thiū thār giloubta, uuanta thiū uuerdent gifre- 90
mitu, thiū thār giquetan vvurdun iru fon truhtīne.' Thō
quad Maria: 'mihhilōso mīn sēla truhtīn, inti gifah mīn
geist in gote mīnemo heilante, bithiu uuanta her gis-
couuōta ōdmuotī sīnero thiūui, sēnonū fon thiū sālīga mih
quedent allu cunnu, bithiu uuanta mir teta mihhilu thie 95
thār mahtīg ist, inti heilag sīn namo inti sīn miltida in cunnu
inti in cunnu inan forhtantēn. Teta maht in sīnemo arme,
zispreitta ubarhuhtīge muote sīnes herzen, nidargisazta
mahtīge fon sedale inti arhuob ōdmuotīge, hungerente gi-
fulta guoto inti ōtage forliez itale. Inphieng Israhel sīnan 100
kneht zi gimuntīgōnne sīnero miltidu, sō her sprah zi unsēn
faterun, Abrahame inti sīnemo sāmen zi uuerolti.'—Uuonēta
Maria mit iru nāh thrī mānōdā inti uuarb zi ira hūs.

5. IV. Luke i. 57-80.

4, 9. Elisabeth uuārlīhō^{gib} uuard gifullit zīt zi beranne
 inti gibar ira sun. Inti gihōrtun thaz thō ira nāhiston 105
 inti ira cundon, thaz truhtin mihhilōsōta sīna miltida mit
 iru, inti gifāhun mit iru. Uuward thō in themo ahtuden
 tage, quāmun zi bisnīdanne thaz kind, namtun inan sīnes
 fater namen Zachariam. Antlingōta thō sīn muoter inti
 quad: 'nio in altare, ūzar sīn namo scal sīn Johannes.' 110
 Inti quādun zi iru: 'nioman nist in thīnemo cunne thie
 thār ginemnit sī thesemo namen.' Bouhntun thō sīnemo
 fater, uuenan her uuoltī inan ginemnitan uuesan? Bat
 thō scribsahses, scribe sus quedanti: 'Johannes ist sīn
 namo'; vvuntorōtun thaz thō alle. Gifonōta sih thō 115
 slūmo sīn mund inti sīn zunga, inti sprah got uuīhenti.
 Uuward thō forhta ubar alle iro nāhiston, inti ubar allu
 gibirgu Judeno vvurdun gimārit allu thisu uuort, inti
 gisaztun alle thie iz gihōrtun in iro herzen sus quedante:
 'uuaz uuānis these knecht sī?' inti gōtes hant uuas mit 120
 imo.

Inti Zacharias sīn fater uuard gifullit heilages geistes
 inti uuīzagōta^{gib} sus quedanti: 'Giuuīhit sī truhtin got
 Israhelo, bithiu uuanta uuīsōta inti teta lōsunga sīnemo
 folke inti arrihta horn heilī uns in hūse Dauides sīnes 125
 knehtes. Sō her sprah thuruh mund heilagero, thie fon
 uuero^{gib}lti uuārun, sīnero uuīzagōno, heilī fon unsarēn fian-
 tun inti fon henti allero thie unsih hazzōtun, zi tuonne
 miltida mit unsarēn faterun inti zi gihugenne sīnero
 heilagūn giuūiznessī, thero eidburti, thie her suor zi 130
 Abrahame unsaremo fater, sih uns zi gebanne, thaz ūzan
 forhta fon hentin unsero fianto arlōste thionōmēs imo in
 heilagnesse inti in rehte fora imo allēn unsarēn tagun.

Thū kneht uuīzago thes hōhisten bis thū ginemnit, for-
 feris uuārlihho fora truhtīnes annūzzi zi garuuenne sīnan 135
 uueg, zi gebanne uuistuom heili sīnemo folke in forlāz-
 nessi iro suntōno thuruh innuovlu mildida unsares gotes,
 in thēn uuīsōta unsih ūfgang fon hōhī, inliuhten thēn thie
 thār in finstarnessin inti in scūuen tōdes sizzent, zi girih-
 tenne unsera fuozzi in uueg sibba.—Ther kneht vvuohs 140
 inti uuard gistrengisōt geiste inti uuas in vvuostinnu
 unzan then tag sīnero arougnessi zi Israhel.

6. V. Luke ii. 1-7.

5, 11. Uuard thō gitān in thēn tagun, framquam gibot
 fon Ÿemo aluualten keisure, thaẏ gibrievit vvurdi al these
 umbiuuerft. Thaẏ giscrib iz ēristen uuard gitān in Syriu 145
 fon Ÿemo grāven Cyrine, inti fuorun alle, thaẏ biīāhīm
 thionōst iogiuelih in sīnero burgi. Fuor thō Joseph fon
 Galileu fon thero burgi thiu hiez Nazareth in Judeno lant
 inti in Davides burg, thiu uuas ginemnit Bethleem, bithiu
 uuanta her uuas fon hūse inti fon hīuuiske Davides, thaẏ 150
 her giīāhi saman mit Mariūn imo gimahaltero gimahhūn
 sō scaffāneru. Thō sie thār uuārun, vvurðun tagā gifulte,
 thaẏ siu bāri, inti gibar ira sun ēristboranon inti biuuant
 inan mit tuochem inti gilegita inan in crippea, bithiu
 uuanta im ni uuas ander stat in themo gasthūse.

155

7. VI. Luke ii. 8-20.

6. Uuārun thō hirtā in thero lantskeffi uuahhante inti
 bihaltante nahtuuahhtā ubar ero euuit. Quam thara gotes
 engil inti gistuont nāh im inti gotes berahtnessi bischein
 sie, giforhtun sie im thō in mihhilero forhtu. Inti quad

im ther engil: 'ni curet iu forhten, ih sagē iu mihhilan 160
 gifehon, ther ist allemo folke, bithiu uuanta giboran ist
 iu hiutu Heilant, ther ist Christ truhtin in Davides burgi.
 Thaz sī iu zi zeichane, thaz ir findet kind mit tuochem
 bivvuntanaz inti gilegitaz in cripa.' Thō sliumo uuard
 thār mit themo engile menigī himilisches heres got 165
 lobōntiu inti quedentiu: 'Tiurida sī in thēn hōhistōm
 gote, inti in erdu sī sibba mannun guotes uuillen.' Uuard
 thō thaz arfuorun fon in thie engilā in himil, thō sprāchun
 thie hirtā untar in zuisgēn: 'faramēs zi Bethleem, inti
 gisehēmēs thaz uuort, thaz thār gitān ist thaz truhtin uns 170
 arauga.' Inti quāmun thō ilente inti fundun Mariūn
 inti Joseben inti thaz kind gilegitaz in crippea. Sie thō
 gisehente forstuontun fon ġemo uuorte, thaz im giquetan
 uuas fon ġemo kinde, inti alle thi thaz gihōrtun uuārūn
 thaz vvuntorōnte inti fon ġem thiū giquetanu vvurdun zi 175
 im fom ġem hirtin. Maria uuārlīhho gihielt allu thisu
 uuort ahtōnti in ira herzen. Vvurbun thō thie hirtā
 heimuuartes diurente inti got lobōnte in allēm thēm thiū
 sie gihōrtun inti gisāhun, sōso zi im gisprochan uuas.

8. LXXXVII. John iv. 4-42.

87. Gilamf inan varan thuruh Samariam. Inti quam 180
 thō in burg Samariae thiū dār ist giquetan Sychar, nāh
 uodile den dār gab Jacob Josebe sīnemo sune. Uuas
 dār brunno Jacobes. Der heilant uuas giuueigē fon dero
 uuegeverti, saz sō oba themo brunnen, uuas thō zīt nāh
 sehsta. Quam thō uuīb fon Samariu sceffen uuazgar. 185
 Thō quad iru der heilant: 'gib mir trinkan.' Sine iun-
 goron giengun in burg, thaz sie muos couftin. Thō
 quad imo uuīb thaz samaritanisga: 'uueo thū mit thiū

Judeisg bis trinkan fon mir bitis, mit thiū bin uuīb sa-
maritanisg? ni ebanbrūchent Judei Samaritanis.' Thō 190
antlingita ther heilant inti quad iru: 'oba thū uuessīs
gotes geba, inti uuer ist thē dir quidit: gib mir trinkan,
thū ōdouuān bātis fon imo, thaꝥ hē dir gābi lebēnti
uuazꝥar.' Thō quad imo thaꝥ uuīb: 'hērro, thū nū ni
habēs mit hiu scēfēs inti thiū fuzze teof ist, uuanān habēs 195
lebēnti uuazꝥar? Eno thū bistū mēra unsaremo fater
Jacobe, thē dār gab uns den phuzi, her tranc fon imo
inti sīna suni inti sīn fihu?'

Thō antuurtanti ther heilant in quad iru: 'giuuelih dē
dār trinkit fon uuazꝥare thesemo, thurstit inan abur, dē 200
dār trinkit fon thesemo uuazꝥare thaꝥ ih gibu, ni thurstit
zi ēuuidu, ouh uuazꝥar, thaꝥ ih imo gibu, ist in imo
brunno uuazꝥares ūspringanti in ēuuīn lib.' Thō quad
zi imo thaꝥ uuīb: 'hērro, gib mir thaꝥ uuazꝥar, thaꝥ mih
ni thurste noh ni queme hera scephen.' Thō quad iru 205
der heilant: 'var inti halo thīnan gomman inti quīm.'
Antuurtanti daꝥ uuīb inti quad: 'ni habu gomman.'
Thō quad iru der heilant: 'uuola quādi, thaꝥ thū ni
habēs gomman; thū habētōs fīf gomman inti den thū nū
habēs, nist dīn gomman, thaꝥ quādi dū uuār.' Thō quad 210
imo thaꝥ uuīb: 'hērro, ih gisihu daꝥ thū uuīzogo bist.
Unsara faterā in thesemo berge bettōtun, inti ir quedent,
uuanta in Hierusalem ist stat dār gilimphit zi bettōnne.'
Thō quad iru der heilant: 'uuīb, giloubi mir, uuanta
quimit zit, danna noh in thesemo berge noh in Hieruso- 215
limis betōt ir fater. Ir bettōt daꝥ ir ni uuīzzunt, uuir
betōmēs daꝥ uuir uuīzzumēs, uuanta heilī fon Judeis ist.
Ouh quimit zit inti nū ist, danna thie uuāron betere
betōnt den fater in geiste inti in uuāre, uuanta der fater

sułicha suochit dē dār betōn inan. Geist ist got inti thē 220
 dār inan betōnt, in geiste inti uuāre gilimfit zi betōnne.
 Thō quad imo daz uuīb: 'ih uueiz, uanta Messias
 quimit, thē giquetan ist Crist; thanne her quimit, her
 gisagēt uns alliu.' Thō quad iru der heilant: 'ih bin
 thē sprichu mit thir.' 225

Inti sliumo quāmun thō sīna iungoron inti uuntrōtun
 bi hiu her mit uuībe sprāchi. Nēman ni quad thoh:
 'uuaꝥ suochis odo uuaꝥ sprichis mit iru?' Vorlieꝥ thō
 iro uuaꝥzarfaꝥ daz uuīb inti fuor in burg inti sagata thēn
 mannun: 'quemet inti gisehet then man thē mir quad 230
 alliu sō uelichu sō ih teta, eno nist her Crist?' Thō
 giengun sie ūꝥ fon dero burgi inti quāmun zi imo.—
 Untar diu bātun inan sīna iungoron sus quedente:
 'meister, iz.' Her quad in thō: 'ih muos habēn zi
 eꝥzenna thaꝥ ir ni uuizꝥunt.' Thō quādun thē iungoron 235
 untar in zuisgēn: 'eno ni brāhta imo uuer zi eꝥꝥanna?'
 Thō quad in der heilant: 'mīn muos ist thaꝥ ih uuirche
 thes uuillon thē mih santa, thaꝥ ih thuruhfreme sīn uuer.
 Eno ni quedet ir, thaꝥ noh nū vior mānōdā sint inti arn
 quimit? ih quidu iu: hebet ūf iuuariu ougun inti sehet 240
 thiū lant, bidiu siu uuīꝥu sint iū zi arni. Inti thē dār
 arnōt mieta intfāhit inti samonōt frucht in ēuuīn lib, thaꝥ
 der the sāhit saman giveha inti thē thār arnōt. In thiū
 ist uuār uuort: uanta andar ist thē sāhit inti ander ist
 thē arnōt. Ih santa iuuuīh zi arnōnne thaꝥ ir ni arbei- 245
 tōtut, andre arbeitōtun inti ir in iro arbeit ingiengunt.'

Fon dero burgi manege giloubtun in inan thero Samari-
 tanorum thuruh uuort thes uuībes giuuizꝥscaf imo sa-
 gantes; uanta quad mir alliu thiū ih teta. Thō sie zi
 imo quāmun thē Samaritani, bātun inan, thaꝥ her dār 250

uonati. Inti uonata dār zuuēna tagā; inti michilu menigiron giloubtun thuruh sīn uuort inti themo uuibe quādun: ‘bidiu uuir iū nalles thuruh dīna sprācha giloubemēs; uuir selbon gihōrtomēs inti uuizzumēs, uuanta zi uuāra thesēr ist heilant mittilgartes.’ 255

9. CXXXVI. Luke ix. 51-54.

136. Uuard thō, mit thiū gifullite uuārun tagā sīneru nunfi, inti her sīn annuci festinōta, thaꝥ her fuori zi Hierusalem, santa boton furi sih; inti farenti giengun in burg thero Samaritano, thaꝥ sia imo garauuitin. Inti sie nintfiengun inan, uuanta sīn annuci uuas farenti ci 260 Hierusalem. Thō thaꝥ gisāhun sīne iungiron Iacobus inti Johannes, quādun: ‘trohtin, uuil thū, thaꝥ uuir quedēmēs thaꝥ fiur nidarstige fon himile inti forbrenne sie?’ Her thō ci in giuuentit increbōta sie; inti giengun in andera burg. 265

10. CXXXVII.

137. ¹Ther heilant ēr sehs tagon ostrōn quam ci Bethaniu, thār da uuas Lazarus tōt, then dār eruuacta ther heilant. ²Mit diu her uuas in Bethania in hūse Simones thes horngibuoder, ³forstuont mihil menigī fon thēn Judein thaꝥ her thār ist inti quāmun nalles thurah 270 then heilant eckrōdo, oh thaꝥ sie Lazarusan gisāhīn then her eruuacta fon tōde. Thie Pharisei quāthun ci in selbōn: ‘gisehet ir thaꝥ uuir niouuiht ni dihemēs; sēnunū al thisiu uueralt ferit after imo.’ Thāhtun thie hērōston thero heithaftōn, thaꝥ sie Lazarusan ersluogin, uuanta 275

¹ John xii. 1.

² Mark xiv. 3.

³ John xii. 9, xix. 10, xi. 2.

manage thurah inan ersuoron fon then Judaein inti giloubtun in then heilant. Tātun imo thār ābandmuos inti Martha ambahtita, Lazarus uuas ein thero thie mit imo sāzun.

11. CXXXVIII.

138. ¹ Maria ² habēnti salbfaz salbūn fon narthu gitāna 280
diura inti gibrohanemo gōz ubar sīn houbit ³ linēntes
⁴ inti salbōta sīne fuozī inti suarb mit ira locon, inti thaḡ
hūs uuas gifullit fon themo stanke thera salbūn. Thō
quad ein fon sīnēn iungirōn, Judas Scarioth, ther inan
uuas selenti: ‘bihiu ni uuirḡit thiū salba forcoufit uuidar 285
thriuhunt pfennigon inti gigeḡan thurstīgōn?’ Thaḡ quad
her, nalles fon thēn armōn ni gilamf ci imo, oh bithiū
uuanta her thiob uuas inti sehḡil habēnti thiū thār
gisentidiu uuārun truog siu. ⁵ Uuārun sume unuuerdliho
tragenti untar in selbēn inti quedenti: ‘ziū ist forlust 290
therra salbūn gitān?’ ⁶ Uuiḡḡenti thaḡ ther heilant quad
in: ‘ziū birut ir heḡige themo uuiḡe? guot uuerc uuirkit
siu in mīr. ⁷ Ir habēt simbulun thurstīgōn mit iu, inti
thanne ir uuollēt mugut in uuola tuon; mih ni habēt ir
simbulun. ⁸ Sententi thisiū thesa salbūn in mīnan liha- 295
mon teta mih ci bigrabanne. Uuār quidiḡ iu, sō uuār
gipredigōt uuirḡit thiḡ evangelium in alleru uueralti, ist
giḡuetan inti thaḡ thisiū teta in ira gimunt.’

⁹ Thaḡ giseḡenti thie Fariseus thien thara ladōta quad
sūs in imo selbemo: ‘oba thesēr uuārī uuiḡago, her 300
uuessī iḡ giuuessō uuiolih inti uuelih uuib thaḡ uuas, thiū

¹ John xii. 3. ² Mark xiv. 3. ³ Matt. xxvi. 7. ⁴ John xii. 3-6.

⁵ Mark xiv. 4. ⁶ Matt. xxvi. 10. ⁷ Mark xiv. 7. ⁸ Matt. xxvi. 12, 13.

⁹ Luke vii. 39-50.

inan ruorit ; uuanta siu suntig ist.' Antlingita ther heilant,
quad ci imo: 'Simon, ih habēn thir sihuuaz ci quedanne.'
Her quad thō: 'meister, quid !' 'Zuēne sculdigon uuārun
sihuuelihemo inlihere ; ein solta finfhunt pfenningo, ander 305
solta finfzug : in thō ni habētēn uuanān sie gultin, thō
forgab her giuuederemo. Uuedaran minnōta her mēr?'
Thō antlingita Simon inti quad: 'ih uuāniu thaꝥ ther
themo her mēra forgab.' Her quad imo thō: 'rehto
duomtōs.' Inti giuuant ci themo uuibe quad: 'Simon, 310
gisihistū thiz uuib? Ingieng ih in thīn hūs, uuazꝥar ni
gābi thū mīnēn fuozon ; thisiu abur mit ira zaharin lacta
inti mit ira fahsu suarb. Cus mir ni gābi ; thisiu fon
thes siu ingieng ni bilan cussan mīne fuozī. Mit oliu
mīn houbit ni salbōtōstū ; thisiu mit salbūn salbōta mīne 315
fuozꝥi. Thurah thaꝥ quidiþ thir : sint iru forlāzāno
manago suntā, uuanta siu minnōta filu. Themo min
uuirðit forlāzan, min minnōt.' Thō quad her zi iru:
'forlāzāno sint thir suntā.' Thō bigondun thie dār saman
sāzzun quedan inan in : 'uuer ist thesēr, thie dār suntā 320
forlāzīt?' Thō quad her ci themo uuibe: 'thīn giloubo
teta thih heila, far in sibbu.' ¹Thesēn giquetanēn gieng
stīgenti zi Hierusalem.

12. CXXXIX. John xii. 20-36.

139. Uuārun heidane sume fon thēn thie dār stigun
thaꝥ sie betōtīn in themo itmālen tage. Thie giengun ci 325
Philippe, ther uuas fon Bethsaidu Galileæ, inti bātun
inan sus quedeni : 'hērro, uuir uuollemēs then heilant
gisehan.' Thō quam Philippus inti quad Andreæ,
Andreas abur inti Philippus quādun themo heilante.

¹ Matt. xx. 17.

Ther heilant antlingita in quedeni: 'cumit cīt in theru 330
gidiurit uuiridit mannes sun. Uuār uuār quidiu iu, nibi
thaḡ corn thinkiles fallenti in erda tōt uuiridit, thaḡ selba
eino uuonēt; ob iḡ erstirbit, managan uuaḡsmon bringit.
Thie dār minnōt sīn ferah, thie forlioseḡ; thie dār haḡḡōt
sīn ferah in therru uueralti, in ēuuīn lib giheltit iḡ. Oba 335
uuer mir ambahte, mir folgē: thār ih bin thār ist mīn
ambaht; oba uuer mir ambahtit, inan gihērēt mīn fater.
Nū mīn sēla gitruobit ist. Inti uuaz quidu? Fater,
giheili mih fon theru stuntu! Thurah thaḡ quam ih in
thesa cīt. Fater giberehto thīnan namon!' Quam stemma 340
fon himile: 'inti giberehtōta inti abur giberehtōn.'

Thiu menigī thiu dār stuont inti gihōrta quādun thaḡ
thonar gitān uuāri, andere quādun: 'engil sprah zi imo.'
Thō antlingita ther heilant inti quad: 'nalles thurah
mih thisiu stemma quam, oh thurah iuuuih. Nū ist duom 345
thesses mittilgartes, nū ther hērōsto thesses mittilgartes
uuiridit eruorpfan ūḡ. Inti ih, ob ih erhaban uuirdu fon
erdu, alliu thinsu zi mir selbemo.' Thaḡ quad her gizei-
hanōnti uuelihemo tōde sterbenti uuāri. Thō antlingita
imo thiu menigī: 'uuir gihōrtumēs fon theru ēvū uuanta 350
Christ uuonēt zi ēuuidu; inti vvuo quidistū: gilinpfīt zi
erhefanne mannes sun? Uuer ist ther mannes sun?'
Thō quad ther heilant: 'noh nū ist lucil liocht in iu. Geet
unz ir liocht habēt, thaḡ iuuuih finstarnessi ni bifāhe; thie
dār in finstarnesse geet ni uueiḡ uuara her ferit. Mit 355
diu ir liocht habēt, giloubet in liocht, thaḡ ir liochtes barn sīt.'

13. CLXIX.

200. ¹Thie kenphon thes grāven intfiengun then

¹ Matt. xxvii. 27.

heilant in themo thinchūs, gisamanōtun zi imo alla thia
 hansa, inti inan intuuātenti ¹giuuātītun inan mit ²gato-
 ueebbīneru tūnihūn ³inti rōt lahhan umbibigābun inan. 360
 Inti flehtenti corōna fon thornon saztun ubar sīn houbit
 inti rōra in sīna zesauūn, inti giboganemo kneuwe fora imo
 bismarōtun inan sus quedenti : ‘ heil cuning Judeōno !’ Inti
 inan spīuuenti intflengun rōrūn inti sluogunsīn houbit. Inti
 after thiū bismarōtun inan, intuuātītun inan lahhanes ⁴inti 365
 gotouuebbes ⁵inti giuuātītun inan sīnēn giuuātīn inti leittun
 inan thaȝ sien hiengīn ⁶tragentan imo crūci. ⁷Inan
 intuuātenti fundun man Cireneum ⁸quementan fon thorf, ⁹
 in namen Simon hiez, ¹⁰fater Alexandres inti Rufuses, ¹¹then
 thuungun sie ¹²daȝ her truogi crūci after themo heilante. 370

201. Folgēta inan mihil menigī folkes inti uuībo, thie
 dār ruzzun inti uuiofun inan. Thō uuanta sih zi in ther
 heilant, quad : ‘ kind Hierusalem, ni curit vvuofen ubar
 mih, oh ubar iuuuih selbon vvuofet inti ubar iuuueru kind.
 Uuanta nū coment tagā in thēndir quedet : sālīge sint 375
 umberente inti uuambūn thiede ni bārun inti brusti thiode
 ni sougitun. Thanne biginnent sie quedan bergon : fallet
 ubar unsih ! inti nollōn : bithecket unsih ! Bithiu oba sie
 in grunonemo boume thisiu tuont, uuaz ist in themo
 thurren ?’

380

14. CLXX.

202. ¹³Uuārun gileittit andre zuēne ubile mit imo, thaȝ
 sie uuārin erslagan. Inti after thiū sie quāmun in stat
 thiū dār ist giheīȝan ¹⁴Golgotha, thaȝ ist erreckit hamalstat,

¹ Mark xv. 17. ² John xix. 2. ³ Matt. xxvii. 28-31. ⁴ Mark
 xv. 20. ⁵ Matt. xxvii. 37. ⁶ John xix. 17. ⁷ Matt. xxvii. 32.
⁸ Luke xxiii. 26. ⁹ Matt. xxvii. 32. ¹⁰ Mark xv. 21. ¹¹ Matt. xxvii.
 32. ¹² Luke xxiii. 26-31. ¹³ Luke xxiii. 32. ¹⁴ Mark xv. 22.

¹ gābun imo gimirrōtan uuīn trinkan mit gallūn gimisgitan, inti mit diu her es corōta, ni uuōlta trinkan. ² Ther heilant 385 quad : 'fater, forlāz in iz, sie ni uuizzun uuaz sie duont.'

203. ³ After thiū sie inan erhiengun, ⁴ intfiengun sīn giuuāti inti tātun fior deil, einero giuuelihemo kempfen teil, inti tūnichūn. Uuas thiū tūniha ungināit fon obanen-tigī ubar al giueban. Thō quādun untar in zuisgēn : 390 'ni slizēmēs sia, oh liozēmēs fon iru, uues siu sī.' Thaz giscrib uuerde gifullit quedenti : teiltun mīn giuuāti in inti ubar mīn giuuāti santtun lōz. Inti thie kempfon tātun thisu. ⁵ Inti sizenti hieltun inan.

204. ⁶ Inti screib titul Pilatus ⁷ sīneru sahhu inti 395 ⁸ sazta obar sīn houbit : thiz ist ⁹ ther heilant Nazarenisgo, uening Judeōno. Thesan titul manage lāsun thero Judeōno, uuanta nāh thero burgi uuas thiū stat thār der heilant erhangen uuas, inti uuas giscriban in ebrāisgon inti in criehisgon inti in latīnisgon. Quādun thō Pilatus 400 thie bisgoffā Judōno : 'ni curi scriban : Judōno cuning.' Thō antlingita Pilatus : 'thaz ih screib thaz screib ih.'

205. ¹⁰ Thō uuārun erhangen mit imo zuēne thiobā, ein in zeso inti ander in sīna uuinistra. ¹¹ Thie furivaren-ton bismarōtun inan, ruortun iro houbit inti quedenti : 405 'uuah, thie dār ziuiirpfit tempal inti in thrin tagon iz abur gizimbrōt : heili thih selbon ; oba thū goes sun sīs, stīg nidar fon themo crūce.' Sama thie hērōston thero bisgofo bismarōnti mit thēn buoherin inti mit thēn altōn quādun : 'andre teta her heilæ, sih selbon ni mac heil tuon : 410

¹ Matt. xxvii. 34. ² Luke xxiii. 34. ³ Matt. xxvii. 35. ⁴ John xix. 23, 24. ⁵ Matt. xxvii. 36. ⁶ John xix. 19. ⁷ Mark xv. 26. ⁸ John xix. 19; Matt. xxvii. 37. ⁹ John xix. 19-22. ¹⁰ Matt. xxvii. 38; Mark xv. 27. ¹¹ Matt. xxvii. 39-41.

ob iz Israhelo cuning sī, er stige nidar fon themo crūce, ¹inti gisehēmēs inti giloubēmēs imo. ²Her gitrūuuēt in got, bithiu erlōsit her inan nū, ob her inan uuili; her quad: uuantih gotes sun bin. Thaȝ selba ³ein fon thēn thiē dār ⁴¹⁵hangētun thero thiobo bismarōta inan quedenti: ‘ob thū sīs Crist, tuo dih selbon heilan inti unsih.’ Thō antlingita ther ander, increbōta inan sus quedenti: ‘noh thū ni forhtis got, thaȝ thū in theru selbūn nidarungu bist? inti uuir giuuesso rehto, uuir uuirdigiu tātīn infāhemēs; ⁴²⁰thesēr uuārliho niouuiht ubiles teta.’ Inti quad zi themo heilante: ‘trohtīn, gihugi mīn mit diu thū cumist in thīn rīhi.’ Thō quad imo ther heilant: ‘uuār quiduh thir, hiutu bistū mit mir in paradīso.’

206. ⁴Stuontun nāh themo crūce thes heilantes sīn ⁴²⁵muoter inti suester sīnera muoter, Maria Cleopases, inti Maria Magdalenisgu. Mit diu gisah ther heilant thia muoter inti iungiron stantentan thende her minnōta, quad sīneru muoter: ‘uuib, sēnu thīn sun!’ After thiu quad sīnēn iungirōn ⁵: ‘sēnu thīn muoter!’ inti fon theru zīti ⁴³⁰intfieng sia ther iungiro in sīna.⁶

207. ⁷Fon theru sehstūn zīti finstarnessu uuārun ubar alla erda zunzan niuntūn zīt. Inti umbi thia niuntūn zīt riof ther heilant mihileru stemmu sus quedenti: ‘Heli Heli lama sabachthani!’ thaȝ ist erreckit: got mīn, got ⁴³⁵mīn, ziu forlieȝi thū mih? Sume uuārliho thār stantente inti gihōrente quādun: ‘Heliase ruofit thesēr.’

208. ⁸After thiu uuesta ther heilant thaȝ thiu allu iū gientōtu uuārun, thaȝ thuruhfremīt uurdi thaȝ giscrib,

¹ Mark xv. 32. ² Matt. xxvii. 43, 44. ³ Luke xxiii. 39-43. ⁴ John xix. 25-27. ⁵ Deinde dicit discipulo: ⁶ accepit eam discipulus in sua.

⁷ Matt. xxvii. 45-47. ⁸ John xix. 28, 29.

quad: 'ih thurstu.' Faz uuas thār gisezzit fol ezziches, 440
¹ inti sliumo liof ein fon in, intfagana spūnga fulta sia
 ezziches inti sazta anan rōra inti gab imo trinkan.
² Thōde intfieng ther heilant then ezzih, quad: 'gientōt
 ist.' ³ Thie andre quādun: 'lāz nū, gisehēmēs, oba come
 Helias lōsenti inan.' Ther heilant abur ruofenti mihileru 445
 stemmu ⁴: 'fater in thīno henti biviluhu ih mīnan geist!' ⁵
⁵ inti nidar gihelditemo houbite ⁶ santa then geist.

209. Sēnu thō lahan thes tempales zislizzan uuas in
 zuei teil fon obanentīc zunzan nidar. Inti erda giruorit
 uuas, inti steinā gisližane uuārun, inti grebir uurdun 450
 giofanōtu. Inti manage līhamon heilagero, thie dār
 sliefun, erstuontun. Inti ūzgangenti fon grebiron after
 iro urrestī quāmūn in thia heilagūn burc inti erougtun
 sih managēn.

210. Ther hunteri inti thie mit imo uuārun bihaltenti 455
 then heilant, gisehenemo erdgiruornessi inti thēn dār
 uuārun, forhtun in thrāto, ⁷ got diurisōnti inti quedenti:
 'thesēr man rehtliho ist uuārliho gotes sun.' ⁸ Inti al iro
 menigī thie dār saman uuārun zi thesemo uuabarsiune
 inti gisāhun thiū dār uuārun, slahenti iro brusti uuidar- 460
 uurbun fer; ⁹ inti managu uuīb, ¹⁰ thiū dār mit imo saman
 ūfstigun fon Galileu zi Hierusalem, ¹¹ untar thēn uuas
 Maria Magdalēnisgu inti Maria Jacobes ¹² thes minneren
 inti Josebes muoter inti Salome, ¹³ muoter kindo Zebe-
 theen, mit diu her uuas in Galileu, folgētun imo ¹⁴ thišu 465
 gisehenti.

¹ Matt. xxvii. 48. ² John xix. 30. ³ Matt. xxvii. 49. ⁴ Luke
 xxiii. 46. ⁵ John xix. 30. ⁶ Matt. xxvii. 50-54. ⁷ Luke xxiii. 47;
 Mark xv. 39. ⁸ Luke xxiii. 48. ⁹ Matt. xxvii. 55. ¹⁰ Mark xv. 41.
¹¹ Matt. xxvii. 56. ¹² Mark xv. 41. ¹³ Matt. xxvii. 56. ¹⁴ Luke
 xxiii. 49.

211. ¹ Judei uuārlichō, uuantaz frīetaz uuas, thaz ni bilibīn in themo crūce thie lihamon in sambaztag (uuas giuuesso mihil ther sambaztag), bātun Pilatum, thaz sie brāchīn iro gibeiniu, inti uurdīn thana ginomane. Quāmun 470 thie kempfon inti thes ēristen giuuesso brāhun gibeinu, in thes andres thie dār mit imo erhangen uuas. Thō sie zi themo heilante quāmun, sōse inan gisāhun iū tōtan, ni brāchun sīnu gibeinu. Oh ein thero kempfhōno mit speru sīna sīta giofanōta, inti slīumo ūzgieng bluot inti uuazzar. 475 Thaz giscrīb uuāri gifullit²: bein ni brehet ir fon imo. Abur ander giscrīb quidit: gisāhun in thende sie anastāhun.

15. ST. MATTHEW.

a. Matt. xii. 31-50, xiii. 1.

62, 8-12. Bithiu quidu ih iu: 'iogiuuelih sunta inti bismarunga uuirdit furlāzzan mannun, thes geistes bismarunga ni uuirdit furlāzan. Inti sō uuer sō quidit uuort 480 uidar then mannes sun, uuirdit imo furlāzan; thie thār quidit uidar themo heilagen geiste, ni uuirdit imo furlāzan noh in therro uuerolti noh in thero zuouuurtūn. Odo tuot guotan boum inti sīnan uuahsmon guotan, odo tuot ubilan boum inti sīnan uuahsmon ubilan, giuuesso 485 fon themo uuahsmon thie boum uuirdit furstantan. Barn natrōno, vvuo mugut ir guotu sprehhan, mit thiū ir ubile birut? Fon ginuhtsamī thes herzen sprihhit thie mund. Guot man fon guotemo tresouue bringit guotu inti ubil man fon ubilemo tresouue bringit ubilu. Ih quidu iu, thaz 490 iogiuuelih uuort unnuzzi, thaz man sprehhenti sint, geltent reda fon themo in tuomes tage. Fon thīnēn uuorton uuir-distū girehfestigōt inti fon thīnēn uuorton uuir-distū for-nidarit.'

¹ John xix. 31-37.

² ut scriptura impleatur.

57. Thō antlingitun imo sume fon thēn buohhārin inti 495
 Phariseis quedante: 'meistar, uuir uuollen fon thir
 zeichan gisehan.' Thō antlinginti quad in: 'ubil cunni
 inti furlegan suohhit zeihhan, inti zeihhan ni uuidit imo
 gigeбан, nibi zeihhan Jonases thes uuižagen. Sōso uuas
 Jonas in thes uuales uuambu thrī tagā inti thriio naht, sō 500
 ist mannes sun in herzen erdu thrī tagā inti thriio naht.
 Thie Nineviscun man arstantent in tuome mit thesemo
 cunne inti furniderent iž, uuanta sie riuua tātun in predi-
 gungu Jonases, sēnu hier ist mēra thanne Jonas!
 Sundirīnu cuningin arstentit in tuome mit thesemo cunne 505
 inti furnidirit iž, uuanta siu quam fon ente erdu zi
 hōrenne spāhida Salamones, sēnu hier mēra thanne
 Salamon! Ih quidu iu, uuanta manage quāmun fon ente
 erdūn hōren spāhida Salamones, inti bithiu hier ist mēra
 Salamone. Thanne thie unsūbiro geist ūžgēt fon themo 510
 manne, gengit thuruh thurro steti, suohhit resti inti ni
 findit. Thanne quidit: ih uuirbu in mīn hūs thanān ih
 ūžgieng, inti quementi findit zuomīgaz mit besemen
 gifurbit inti gigaruuit. Thanne ferit inti nimit, sibun
 geistā andere mit imo uuirsiron thanne her sī, inti in- 515
 gangente artōnt thār, inti sint thanne thie iungistun thes
 mannes uuirsirun thēn ērirun. Sō ist thesemo cunne
 themo uuirsisten.'

59. Imo noh thanne sprehhentemo zi thēn menigīn,
 sēnu sīn muoter inti sīne bruoder stuontun ūže, suohtun 520
 inan zi gisprehhanne. Thō quad imo sum: 'sēnu thīn
 muoter inti thīne bruoder stantent ūže suohhente thih.'
 Her thō antlinginti imo sus quedantemo quad: 'uuie ist
 mīn muoter inti uuie sint mīne bruoder?' Thenita sīna
 hant in sīne iungiron inti quad: 'sēnu mīn muoter inti 525

mīne bruoder! Sō uuer sō tuot uuillon mīnes fater ther in himile ist, ther ist mīn bruoder inti suester inti muoter.'

70, 2. Inti ūzgangenti fon themo hūse saȝ nāh themo sēuue.

6. Matt. xiii. 41-53.

76, 5. Sentit thie mannes sun sīne engilā, inti arlesent 530 fon sīnemo rīhhe allu āsuih inti thie thār tuont unreht inti sentent sie in ovan fiures, thār ist vvuoft inti stridunga zeno. Thanne rehte skīnent samasō sunna in rīhhe iro fater. Thie thār habē ōrun thie hōre.

77. Gilih ist rīhhi himilo treseuue giborganemo in 535 accare, thaȝ thie iz findit man gibirgit inti bī gifehen sīnes gengit inti furcoufit ellu thiū her habēt inti coufit accar then. Abur gilih ist rīhhi himilo manne suohhentemo guota merigriozā. Fundanemo thanne einemo diuremo merigriozē gieng inti furcoufta ellu thiū her habēta inti 540 coufta then. Abur gilih ist rīhhi himilo seginu giuuoorphaneru in sēo inti fon allemo cunne fisgo gisamanōntero. Thiū mit diu gifullit uuas ūzñemente inti bī stedu sizente arlāsun thie guoton in faȝ, thie ubilon ūzvurphun. Sō uuirdit in fullidu uuerolti; ūzgangent engilā inti arskeident 545 ubile fon mittemen rehtero inti sentent sie in ovan fiures, thār uuirdit vvuoft inti clafunga zenio. 'Furstuontut ir thisu elliu?' Quādun sie imo: 'iā.' Quad her in: 'bithiū giuuelih buohhāri gilērtēr in rīhhe himilo gilih ist manne fatere hīuuisikes thie thār frambringit fon sīnemo 550 treseuue nivvu inti altiu.'

78, 1. Uuard thō, thō gifulta ther heilant theso rātissā, fuor thana.

c. Matt. xxii. 1-3.

124, 7. Thō antlinginti ther heilant quad in abur in
rātissun :

555

125. Gilīh ist gitān himilo rihhi manne cuninge thie
teta brūtloufti sīnemo sune inti ¹*giholōla manage. Zi*
thero zīti thero goumu santa sīne scalcā zi halōnne thie
giladōtun zi thero brūtloufti, inti sie ni uuoltun quemen.—
Abur santa her andere scalcā sus quedanti : ‘quedet thēn 560
giladōtun : sēno mīn tagamuos garuuita ih, mīne ferri
inti paston sint arslaganu inti allu garuuu : quemet zi
thero brūtloufti.’ Sie thō furgoumolōsōtun iz inti fuorun
ander in sīn thorph, ander zi sīnemo coufe. Thie andere
gifiengun sīne scalcā inti mit harmu giuueigite arsluogun. 565
Thie cuning thō, mit thiū her thaḡ gihōrta, arbalg sih inti
gisantēn sīnēn herin furlōs thie manslagon inti iro burg
bibranta. Thō quad her sīnēn scalcun : ‘thio brūtloufti
sint garuuo, ouh thie thār giladōte uuārun ni uuārun
uuirḡige. Faret zi ūḡgange uego, ²*in strāḡā inti in* 570
thorph inti in burgi, inti sō uuelihe ir findet, ²*thurftige*
inti uuanahēle inti blīnte inti halze, giladōt zi thero
brūtloufti.’—Giengun thō ūḡ sīne scalcā in uegā inti
samanōtun alle thie sie fundun, ubile inti guote, inti
gifulto uuārun thio brūtlofti sizentero. Gieng thō in ther 575
cuning, thaḡ her gisāhi thie sizentun, inti gisah thār man
ungiuuātitan brūtlouftlihhemo giuuāte. Inti quad imo :
‘friunt, vvuo giengi thū hera in ni habēnti giuuāti
brūtlouftlih?’ Thō quad ther cuning thēn ambahton :
‘gibuntanēn sīnēn fuoḡin inti hentin sentet in in thiū 580
ūzorōstun finstarnessu, thār ist vvuoft inti stridunga zeno.
Manage sint giladōte, fōhe gicorane.’

¹ Luke xiv. 16, 17.² Luke xiv. 21.

d. Matt. xxiii. 16-24.

141, 14. Uuē iu, blinte leitidā, thiede quedet: sō uuer
 sō suerit bi themo temple [ther] nist niouuiht; therde
 suerit in gold temples, scal. Dumbe inti blinte, uuedar 585
 ist mēra, thaꝥ gold oda templum thaꝥ dār heilagōt gold?
 Inti sō uuer sō suerit in alttere, niouuiht ist; sō uuer sō
 suerit in theru gebu, thaꝥ dār ubar thaꝥ ist, scal. Blinte,
 uuedar ist mēra, thiū geba odo ther alteri therde giheila-
 gōt thia geba? Thiede suerit in themo alttere ther suerit 590
 in themo inti in allēn thiū thār ubar imo sint; inti thie
 dār suerit in themo temple suerit in imo inti in themo
 thie dār artōt in imo; therde suerit in himile ther suerit
 in gotes sedale inti in thēmo therde sizit obar thaꝥ. Uuē
 iu scriberin inti Pharisei lichezera, ir de dezemōt minzūn 595
 inti dilli inti cumin ¹ *inti rūlūn inti iogiūuelīcho uurci*, inti
 forlieꝥut thiū dār hevigerun sint ēuua, duom inti miltida
 inti treuuua ¹ *inti gotes minna*. Thisiu gilampf zi tuonne
 inti thiū ni zi forlāꝥꝥanne. Leitidon blintero, sihenti
 mucgūn, olbentūn suelgenti. 600

e. Matt. xxiii. 28-35.

141, 23. Sō ir ūꝥꝥana giuuesso erouget iuuuih mannon
 rehte, innana birut ir folle lichezennes inti unrehtes.—
 Uuē iu scriberin inti Pharisein, lichezera, bithiu uuanta ir
 zimbrōt grebir uuīꝥꝥagōno inti garauet grebir rehtero
 inti quedet: oba uuir uuārīn in tagon unsero fatero, ni 605
 uuārīmēs iro ginōꝥꝥā in bluote thero uuīꝥꝥagōno. Ir
 birut urcundon selbon, bithiu ir iro kind birut thie dār
 uuīꝥꝥagon sluogun; inti ir gifullet meꝥ iuuuero fatero.
 Berd natrōno, vvuo floihet ir fon duome helliuuīꝥꝥes?

¹ Luke xi. 49.

¹ *Bilhiu quad thiū gotcunda spāhida : ih sentu zi in uuīz-* 610
zagon inti boton inti spāhe inti scrībera, fon thēn slahet
 ir inti hāhet inti fon thēn fillet ir in iuuuerēn samanungōn
 inti āhtet fon burgi zi burgi, thaḡ queme ubar iuuuih
 iogiūuelih bluot rehtaḡ thaḡ ergozḡan uuard ubar erda, fon
 bluote thes rehten Abel io unzan bluot Zachariases thes 615
 Barachiasēs sunes, then ir sluogut untar themo temple
 inti themo altere.

f. Matt. xxiv. 29-35.

145, 19. Sliumo after arbeiṭi thero tago sunna uuirdit
 bifinstit, inti māno ni gibit sīn lioht, inti sterron fallent
 fon himile, inti megin himilo sint giruorit; inti thanne 620
 erougīt sih zeichan thes mannes sunes in himile, inti
 thanne vvuofit sih allu erdcunnu; inti gisehent mannes
 sun comentan in himiles uuolkanon mit managemo megine
 inti mihilnesse. Thanne sentit sīne engilā mit trumbūn
 inti mihileru stemmu, inti gisamanōnt sīne gīcoranon fon 625
 fior uuinton, fon hōhī himilo io unz iro enti.

146, 1. Fon boume figuno lernēt gilihnessi. Mit diu
 iū sīn zuelga muruūi uuirdit inti bletir giboraniu—,
 uuizḡit thaḡ iū nāh ist sumar. Sō ir, mit diu ir gisehet
 thisu alliu uuesan, uuizḡit thaḡ her nāh ist in durōn. 630
 Uuār quidiḡ iu, bithiu uuanta ni vorferit thiz cunni ēr
 thanne alliu thisu uuerdent. Himil inti erda farent, mīnu
 uuort ni vorfarent.

g. Matt. xxviii. 16-20.

241. Einlif iungoron giengun in Galileam in then berg
 thār in ther heilant gimarcōta, inti gisehenti inan betōtun 635
 inan, sume giuueso zuuēhōtun.

² Luke xi. 49.

242. Inti sprah in zuo quedenti : gigeban ist al giuualt mir in himile inti in erdu. ¹ Gēt in alla uueralt, praedigōt evangelium allera giscefti inti lēret alle thiotā, toufenti sie in namen fater-inti sunes inti thes heiligen geistes, lēret 640 sīe zi bihaltanne alliu sō uuelīchiu si ih iu gibōt. Inti sēnu ih bin mit iu allēn tagon unzan enti uueralti.

16. Matt. vi. 9-13.

34, 6. Fater unser, thū thār bist in himile, sī giheilagōt thīn namo, queme thīn rīhhi, sī thīn uuillo, sō her in himile ist, sō sī her in erdu, unsar brōt tagalīhhaz gib uns hiutu, 645 inti furlāz uns unsara sculdi, sō uuir furlāzēmēs unsarēn sculdīgōn, inti ni gileitēst unsih in costunga, uzouh arlōsi unsih fon ubile.

II.

PSALMS.

From the fragments of a translation of the Psalms, in the Alemanic dialect of the ninth century. The manuscript, now consisting of three leaves only, was first published by Schmeller in *Steichele's Beiträgen zur Geschichte des Bisthums Augsburg*, and then later also in the *Germania*, II, 98-105.

1. Ps. cxvi.

Ih minnōta, pidiu kehōrta truhtīn stimma des kēbetes mīnes. 2. Danta kineicta ōra sīnaz mir, inti in tagon mīnēn kinemmu dih. 3. Umbiselitōn mih seher des tōdes, zaalā dera hella funtun mih. 4. Arabeit inti seher fand, inti namon truhtīnes kinamta. 5. Uuolago truhtīn, 5 erlōsi sēla mīna. kenādīgēr truhtīn inti rehtēr, inti got unsēr kenādīt. 6. Kehaltanti luzcila truhtīn : kedēmuatēr *pīm inti* arlōsta mih. 7. Uuerbi, sēla mīna, in restī dīna,

¹ Mark xvi. 15.

danta truhtīn uuolateta dir. 8. Danta erlōsta sēla mīna fona tōde, ougun mīniu fona zaharim, fuozze mīne fona 10 slippe.

2. Ps. cxxiv.

Ūzzan daȝ truhtīn uuas in uns, *quede nū Israhel*: ūzzan daȝ truhtīn uuas in uns, 2. denne arīsan in unsih, ōdouuīla lebēnte farslintant unsih; denne arbolgan ist heizmuotī iro in unsih, 3. ōdouuīla uuazzer pisaufsta unsih. 15
4. Leuuinnūn durahfuor sēla unseriu: ōdouuīla durahfuor sēla unseriu uuazzer unfardraganlīh. 5. Kiuuīhtēr truhtīn der nī *kap* unsih in kefangida cenim iro. 6. Sēla unseriu sōso sparo kecriftiu ist fona seide uueidenōntero: seid farmulitaz ist, inti uuer erlōsta pirumēs. 7. Zuo- 20
helpha unseriu in namin truhtīnes, der teta himil inti herda.

3. Ps. cxxx.

Fona tiuffēm herēta ce diȝ, truhtīn. 2. Truhtīn, kehōri stimma mīna. sīn ōrun dīniu anauuartēntiu in stimma des kebetes mīnes. 3. Ubi unreht *pīhaltis*, truhtīn, uuer *kestāt im*? 4. Danta mittih kenāda ist, duruh 25
uuīzzud tīnan fardolata diȝ, truhtīn; fardolata sēla mīniu in uuorte sīnemo, 5. uuānta sēla mīniu in truhtīne. 6. Fona *pīhaltidu* morganlihero unzin ce naht uuāne Israhel in truhtīne. 7. Danta mit truhtīnan kināda inti kinuhtsamīu mit inan erlōsida. 8. Inti her erlōsit 30
Israhelan fona allēn unrehtēn sīnēn.

III.

ST. EMMERAMER GEBET,

written in the Bavarian dialect of the ninth century.

Trohtīn, dir uuirdu ih pigihtik allero mīnero suntōno enti missatāteo, alles deiȝ eo missasprah edo missateta

ædo missadāhta, uuorto, enti uuercho enti kadancheo, des
ih kyhukkiu ædo ni kihukku, des ih uuiizzanto kiteta ædo
unuuiizzanto, nōtac ædo unnōtac, slāffanto ædo uuahēnto : 5
meinsuuartheo enti lukīno, kyridōno enti unrehtero fizus-
heito, huorōno sō uuē sō ih so kīteta, enti unrehtero
firinlusteo in muose enti in tranche enti in unrehtemo
slāffe; daȝ dū mir, trohtīn, kanist enti kanāda farkip enti
daȝ ih fora dīnēn augōn unscamanti sī, enti daȝ ih in 10
derru uueroltti mīnero suntōno riuūn enti harmscara
hapan mōȝi. solīho sō dīno miltidā sīn, alles uualtenteo
trohtīn, kot almahtīgo, kauuerdo mir helfan enti kauuerdo
mir farkepan kanist enti kanāda in dīnemo rīhe.

Kot almahtīgo, kauuerdo mir helfan enti kauuiizzida 15
mir iā furistentida iā gaotan uuillun saman mit rehtēn
galaupōn mir fargepan za dīnemo dionōste. trohtīn, dū
in desa uueralt quāmi suntīge za ganerienne, kauuerdo
mih cabaltan enti kanerien. Christ, cotes sun, uuiho
trohtīn, sōso dū uuellēs enti dīno canādā sīn, tuo pī mih 20
suntīgun enti unuuirđīgun scalh dīnan, uuiho truhtīn,
kanādīgo got, kauuerdo mir helfan suntikemo enti fartā-
nemo dīnemo scalhe uuānentemo dīnero kanādōno.
enstīgo enti milteo trohtīn, 'dū einu uueist uueo mīno
durfti sint: in dīno kanādā enti in dīno miltidā, uuiho 25
truhtīn, pīfilhu mīn herza iā mīnan cadanc iā mīnan
uuillun iā mīnan mōt iā mīnan līp iā mīniu uuort iā
mīniu uuerh. leisti, uuiho truhtīn, dīno kanādā in mir
suntīgin enti unuuirđīgin scalhe dīnemo; kauuerdo mih
canerien fona allemo upile. 30

IV.

OTFRID.

There is hardly a poet in the Old or Middle High German literature who at the same time is so well known, and yet so unknown as Otfrid. Almost all biographical works from Trithemius up to modern times, the annals of the Benedictine Order, the histories of many monasteries, the Chronicles of Elsass, etc.,—all mention the celebrated ‘monachus Wizanburgensis,’ and tell us much about his knowledge and talents, but we learn from all these sources scarcely more than we are able to gather from his own work.

So much is, however, certain, that he was a pupil of the renowned Fulda abbot Rhabanus Maurus: ‘A Rhabano Mauro,’ says he in his letter to Archbishop Liutbert of Mainz, ‘educata parum mea parvitas est.’ It is also quite certain from his letter to the two St. Gallen monks, Hartmuat and Werinbert, that at a later period he lived in the monastery at Weissenburg in Elsass, where he also wrote, about 870 A.D., his *Evangelienbuch* or *Evangelienharmonie*, containing the *vita et passio Christi* in the Rhenish Franconian dialect, and dedicated the work to the Emperor Ludwig.

The exact dates of the poet’s birth and death are unknown. It has been shown with great probability that Otfrid’s native place was somewhere in the Speiergau on the Middle Rhine. And with this assumption also agrees the fact that Otfrid always speaks of himself as being a Frank, and designates his language as Franconian.

The whole work is divided into five books. Otfrid might himself have felt that it might seem strange why his poem was divided into five books since there were only four Gospels; and he therefore expresses the reason of this division in the following words:—‘Hos in quinque ideo distinxi,’ says he, ‘quia eorum quadrata aequalitas sancta nostrorum quinque sensuum inaequalitatem ornat, et superflua in nobis quaeque non solum actuum, verum etiam cogitationum vertunt in elevationem caelestium.’ From this it follows that Otfrid’s poem is by no means to be regarded as a mere translation of the four Gospels, and that Otfrid sought to furnish anything but a translation. It was rather his intention to give an account of the life and teaching of Christ, based partly on the Gospels, but partly also on other sources, the most important of which were:—

(1) Rhabanus Maurus : 'Expositio in Matthaëum,' for the Gospel of St. Matthew.

(2) Beda : 'Expositio in Lucam,' for the Gospel of St. Luke.

(3) Alcuin : 'Commentaria super Johannem,' for the Gospel of St. John. 'De divinis officiis,' for the first chapter of Book V. 'De fide sanctae et individuæ trinitatis,' for the twenty-third chapter of Book V.

(4) The works of Pope Gregory and St. Augustine.

A very handy edition of the poem is by O. Erdmann, Halle, 1882. In the following extracts Otfrid's stress accents have been retained, but for practical reasons I have thought it advisable to mark the long vowels of stem syllables.

LIBER EVANGELIORUM PRIMUS.

4. I. Cur scriptor hunc librum theotisce dictaverit.

Vuas lfto filu in flize, in managemo ágaleize,
sie thaz in scríp gicleiptin, thaz sie iro námon breit-
tin;

Sie thés in io gilicho flizzun gúalicho,
in búachon man giméinti thio iro chuanheiti.
Tharána dátun sie ouh thaz duam: óugdun iro uuis-
duam,

óugdun iro cléini in thes tſhtonnes reini.

Iz ist ál thuruh nót sō kléino girédinōt,
iz dúnkál eigun fúntan, zisámáne gibúntan,

Sie ouh in thfu gisagetin, thaz then thio búah nir-
smáhetin,

ioh uuól er sih firuuesti, then lésan iz gilústi.

Zi thiú mág man ouh ginoto mánagero thíoto

hiar námon nū gizéllen ioh suntar ginénnen.

Sār Krfachi ioh Rōmāni iz máchont sō gizāmi,

iz máchont sie al girústit, sō thſh es uuola lústit;

Sie máchont iz sō réhtaz ioh sō filu sléhtaz

iz ist gifúagit al in éin selp sō hélphantes béin.

Thie dāti man giscríbe theist mannes lúst zi líbe;
 nim ^{obsorge} góuma thera díhtta, thaz hursgit thína dráhta. ^{aim}
 Ist iz ^{W.F.} prósun slíhtu, thaz ^{N.T.} drenkit thih in ríhtu; ^{rule}
 odo métres kléini, theist góuma filu réini. 20
 Sie dúent iz filu ^{sweet} suazi, ioh mézent sie thie fúazi,
 thie lénge ioh thie kúrti, theiz ^{pleasant} gilustlichaz vuúrti.
 Éigun sie iz bithénkit, thaz ^{W.F.} slílabā in ni uuénkit, ^{herb}
 sies álles uuio ni ruachent, ^{W.F.} ni sō thie fúazi suachent.
 Ioh állo thio zīti sō záltun sie bi nōti; 25
 iz mízit āna bāga al io súlih uuāga.
 Yrfurbent sie iz réino ioh hárto filu kléino,
 selb sō mán thuruh nōt sīnaz kórñ reinōt.
 Ouh selbun búah frōno irréinont sie sō scōno:
 thar lisist scōna gilust āna theheiniga ákust. 30
 Nū es fsu manno inthíhit, in sīna zungun scríbit,
 ioh ílit, er gígáhe, thaz sīnaz io gihóhe:
 Uuánana sculun Fráncon éinon thaz biuuancon,
 ni sie in frénkisgon bigínnen, sie gotes lób singen?
 Níst si sō gisúngan, mit régulu bithúungan, 35
 si hábet thoh thia ríhtu in scōneru slíhtu.
 Íli dū zi nōte, theiz scōno thoh gilūte,
 ioh gótes uuizod thánne tharāna scōno helle;
 Tház tharana sínge, iz scōno man ginenne;
 in themo firstántnisse uuir giháltan sīn giuúfse. 40
 Thaz láz thir uuesan súazi: sō mézent iz thie fúazi:
 zít ioh thiú régula sō íst gótes selbes brédiga.
 Vuil thú thes uuola dráhton, thú métar uuolles áhton,
 in thína zungun uuirken dúam, ioh scōnu uérs
 uuolles dúan:—
 Íl io gótes uuillen állo zīti irfúllen: 45
 sō scrí bent gótes thegana in frénkisgon thie regula.

In gótes gibotes súazi lāz gángan thīne fúazi,
ni lāz thir zít thes ingán: theist scōni férš sār
gidán.

[illegible]

bifora lāzu ih iz ál, sō fh bi réhtemen scal;
 Uuánta sie iz gisúngun hártō in édilzungun,
 mit góte iz allaz riatur, in uuérkon ouh gizfartun.
 Theist súazi ioh ouh núzzi, inti lérít unsih uuízzi, 55
 hímilis gimácha: bi thiū ist thaz ánder racha.

Ziu sculun Fránkon, sō ih quád,
 thie Ifutes uuht ní duáltun,
 zi thiú éinen uuesan
 úngimah,
 thie uuir hiár óba
 zaltun?

Sie sint sō sáma chuani sélb sō thie Rōmáni,
ni thárf man thaz ouh rédinon, thaz Krfachi in thes
giuufdaron. 60

Sie éigun in zi núzzi sō sámalicho uuízzi,
(in fælde ioh in uuálde sō sint sie sáma balde),
Ríhíduam ginúagi, ioh sint ouh fílu kuani,
zi uuáfane snelle sō sánt thie thégana alle.

Sie búent mit gizíugon, ioh uuārun io thes giuuón, 65
in gúatemo lán̄te: bi thíu sint sje únscante.

Iz ist filu feizit, harto ist iz giuuéizit
mit mánagfalten éhtin: nfst iz bi unsen fréhtin.

Zi núzze grébit man ouh thár ér inti kúphar,
ioh bi thá meina ísine steina;

Ouh thárazua fúagi sílabar ginúagi,
ioh lésent thār in lán-te góld in iro sante.

Sie sint fástmuate : zí mánagemo guate,
zi mánageru núzzi : thaʒ dúent in iro uufzzi.
Sie sint flíu redie síh sfanton zirretinne ; 75
ní gidúrrun sies bigínnan : sie éigun sę ubaruúnnan.
Lfut síh in nintfúarit, thaʒ iro lánt rurarit,
ní sie bí fro gúati in thfonon io zí nōti :
Ioh ménnisgon álle, ther sé iz ní untarfálle
(ih uueiz, iz gót uuoráhta), al éigun se iro foráhta. 80
Nist lfut thaʒ es bigínne, thaʒ uuidar ín ringe :
in éigun sie iz firméinit, mit uuáfanon gizéinit.
Sie lértun sę iz mit suuértan, nálas mit thēn uuórton,
mit spéron filu uuáso : bí thiú foráhten sie se nóh sō.
Ní sī thfot, thaʒ thes gidráhte, in thiú iz mit ín fehte, 85
thoh Méđi iz sīn ioh Pérsi, núb in es thi uufrsi.
Lás ih iu in alauuár in einen búachon, ih uueiz uuár,
sie in sfbbu ioh in áhtu sīn Alexándres slahtu,
Ther uuórolti sō githréuuita, mit suértu síā al gistré-
uuita
úntar sīnen hánton mit flíu herten bánton. 90
Ioh fánd in theru rédinu, thaʒ fon Macedóniu
ther lfut in gibúrti giscéidiner uuúrti.
Nist untar ín thaʒ thúlte, thaʒ kúning iro uuálte ;
in uuórolti níhéine, ní sī thfe sí zugun héime ;
Odo in érdringe ánder thes bigínne 95
in thihéinigemo thfete, thaʒ ubar síe gibíete.
Thes éigun sie io núzzi in snélli ioh in uufzzi :
nį intrátent sie níhéinan unz sę ínan eigun héilan.
Er ist gizál ubarál io sō éðilthegan skál,
uuíser inti kúani : thero éigun sie ío ginúagi. 100
Uuéltit er githfuto mánagero lfuto,
ioh zíuhit er se réine selb sō síne héime.

Ni sint thie fmo ouh derien, in thiu nan Fránkôn
uuerien,

thie snélli sīne irbīten, thaz sīe nan umbirīten.

Uuanta állaꝥ thaz sies thénkent, sie iꝥ al mit góte
uuirkent, 105

ni dúent sies uuifht in nōti āna sīn girāti.

Sie sint gótes uuorto flīzig filu hárto,

tháꝥ sie thaz gilérnen, thaz in thia búah zellen ;

Tháꝥ sie thes bigínnen, iꝥ úꝥana gisíngen,

ioh sīe iꝥ ouh irfúllen mit mihilemo uuiflen. 110

Gidán ist es nū rēdina, thaz sie sint gúate thegana,

ouh góte thionontī álle ioh uuísduames folle.

Nū uuill ih scrīban unser hēil, ēuangéliono deil,

sō uuír nū hiar bigúnun, in frénkisga zungun,

Thaz sīe ni uuesen éino thes selben ádeilo, 115

ni man in fro gizungi Kristes lób sungi,

Ioh er ouh fro uuorto gilóbot uuerde hárto,

ther sie zímo holeta, zi gilóubon sīnen ládota.

Ist ther in iro lante iꝥ álles uuio nintstānte,

in ánder gizúngi firnéman iꝥ ni kúnni : 120

Hiar hōr er fo zi gúate, uuaz gót imo gibíete,

thaz uuír imo hiar gisúngun in frénkisga zúngun

Nū fréuuen sih es álle sō uuer sō uuóla uuolle,

ioh sō uuér sī hold in múate Fránkono thióte,

Thaz uuir Kríste sungun in únsera zungun, 125

ioh uuír ouh thaz gilébetun, in frénkisgon nan

lóbotun.

XVII. De stella et adventu magorum.

Nist mán nihein in uuórolti, thaz sáman al irságeti,
uuio manag vuúntar vuurti zi theru drúhtines gibúrti.

Bi thfu thaz ih irduálta, thār fórna ni gizálta,
 scál ih iz mit uufflen nū sūmaz hiar irzēllen. 130
 Thō drúhtin Krist gibóran uuard (thes méra ih ságen
 nū ni thárf),
 thaz blidi uuórolt uuurti theru sáligen gibúrti,
 Thaz ouh gidán uuurti, si in éuuon ni firvuúrti
 (iz uuás iru anan hénti, thō détt es druhtin énti):
 Thō quāmun óstana in thaz lánt thie írkantun súnnun
 fart, 135

stérrono girústi: thaz uuārun iro listi.
 Sie éiscotun thes kīndes sario thes sinthes,
 ioh kúndtun ouh thō mārī, thaz er ther kúning uuāri;

✓ Uuārun frāgenti, uuār er gibóran uuurti,
 ioh bātun io zi nōti, man in iz zéigōti. 140

Sie zaltun séltsāni ioh zéichan filu uuāhi,
 uuúntar filu hébigaz (uuānta ēr ni hórta man thaz,

Thaz io fon mágadburti man gibóran vuurti)
 inti ouh zéichan sīn scōnaz in hīmīle sō scīnaz;

Ságetun thaz sie gāhun stérron einan sāhun, 145
 ioh dātun filu mārī, thaz er sīn uuāri:

'Uuir sāhun sīnan stérron, thoh uuir therā búrgi irron,
 ioh quāmun, thaz uuir bétotin, gināda sīno thágitin.

int. Óstar, filu ferro, sō scēin uns ouh ther stérro;
 ist iaman hiar in lānte es íauuiht thoh firstānte? 150

Gistirri záltun uuir io, ni sāhun uuir nan ēr io:
 bithiu birun uuir nū giéinot, er niuuan kúning zeinot.

Sō scrībun uns in lānte man in uuórolti alte;
 thaz ír uns ouh gizéllet, uuio iz íuuo 'buah singent.'

Sō thífu uuort thō gāhun then kúning ana quāmun, 155
 hīntarquam er hárto thero sélbero uuorto,

Ioh mánniliches hóubit ^{best} uuárd es thar gidrúabit:
 gihórtun úngerno thaz uuír nū niazēn gérno.
 Thie búachara ouh thō thāre gisámanotā er säre,
 sie uuas er frágenti, uuār Kríst giboran uurti; 160
 Er sprah zen éuuarton sélben thesen uuórton.
 gab ármer ioh ther rícho ántuurti gilícho,
 Thia burg nántun se sár, ^{best} in féstiz dātun álauuār
 mit uuórton thēn ér thie áltun fórasagon záltun.
 Sō er giuuísso thār bifánd, uuār drúhtin Kríst gibóran
 uuard, 165

tháht er sār in fésti mihilo únkusti.
 Zi imo er ouh thō ládota, thie uuísun man theih ságeta,
 mit ín ^{best} gistuant er thínigon ioh filu hálíngon.
 Thia zít éiscota er fon ín, sō ther stérro giuuoan uuas
 quéman zi in,
 bat sie iz ouh birúahin, bi thaz selba kínd irsúahtin. 170
 'Gidúet mih,' quad er, 'ánauuart' bi thes stérren fart,
 sō fáret, eiscot thāre bi thaz kínd säre.

Sin éiscot iolícho ioh filu giuuáralícho,
 slumo duet ouh thánne iz mir zi uuízzanne.
 Ih uuíllu faran béton nan (sō rfet mir filu mánag
 man), 175

thaz fh tharzúa githinge, ioh imo ouh géba bringe.
 Lóug thér uuénego mán: er uuánkota thār filu frám;
 er uuólta nan irthüesben ioh uns thia fruma irlesgen.
 Thaz ímbot sie gihórtun ioh iro férti íltun;
 yrsceín in sār thō férro ther séltsāno sterro. 180
 Sie blídtun sih es gāhun, sár sie nan gisāhun,
 ioh filu fráuuálícho sin uuártetun gilícho.
 Léit er sie thō scōno thār uuas thaz kínd frōno,
 mit sínern ferti uuas er iz zéigonti.

Thaz hūs sie thō gisāhun ioh sār thara in quāmun, 185
 thār uuas ther sūn guater mit sīneru muater.
 Fīalun sie thō frāmhald (thes guates uuārun sie bāld),
 thaz kīnd sie thār thō bétotun ioh hūldi sīno thīgītun.
 Indātun sie thō thāre thaz iro dréso säre,
 rehtes sie githāhtun, thaz się imo gēba brāhtun: 190
 Mýrrun inti uuīrouh ioh gold scīnantaz ouh,
 gēba filu māra: sie súahtun sīne uuāra.

(Book IV.) XV. Consolatur discipulos de morte eius.

Dróst er sie thō uuórto sīnes tōthes harto,
 ēr iz zi thfu uurti: es uuārun in thō thúrfti.
 'Ni sfuz,' quad er, 'smérza, ni rfaze ouh iuer hérza, 195
 in got giloubet ioh in msh, giuuisso theist gilúmplih.
 Mines fāter hūs ist bréit, uuard uuóla then thara ingeit,
 ther sih thes muaz fróuuon ioh innana biscóuuon.
 Thār ist in álauuāri mánagfalt gilāri
 (húgget therero uuórto) ioh selida mánagfalto. 200
 Uuāriz állesuuār in uuār, sliumo ságeti ih iu iz sār,
 uuérgin thaz gizāmi, sō ih fuih iz ni hāli,
 Ih faru gárauuen iu sār frónisgo iu stát thār,
 ir, thes ni missedrúet, mit mīr thār iamer búet,
 Thaz, thār mīn gégínuuerti ist, sī iamer iuer náhuuist, 205
 thaz ir uuízt mīna fárt, thero uuégo ouh uueset
 ánaquart.'
 Zi imo sprah thō Thómas, er ein thero éinlifo uuas:
 'thes uuéges ni birun uuir ánaquart, ouh ni uuízun
 thīna fárt;
 Girfti unsih es álles, uuara thū fāran uuolles.'
 thaz uuāra zált er imo sār ioh spráh ouh zi imo
 sús in uuār: 210

‘Íh bin uueg réhtes ioh alles rédihaftes,
 bin ouh líb inti uuár: bi thiu ni gírrot ir thār.
 Nist mán nihein, thaꝥ ist uuár, ther quéme zi themo
 fáter sār,

thes iaman inan gibéite, fh inan ni léite.
 Ób ir mih irknúatit, ir sélbon thaꝥ instúantit 215
 āna lānglícha fríst, uufoh ouh mīn fáter ist.’
 Quad thō Phlippus iro éin (thiz selba uuás imo untar
 zuéin:

giloubt er únredina, ther fáter uuāri fúrira):
 ‘Then fáter, druhtin! éinon, then lāꝥ unsih biscóuuon
 (thīn uuórt sīn ófto givuúag), sō ist uns ālles ginuag.’ 220
 Nām thō druhtin thánana thia selbun únredina;
 uuant er in ābuh iz instúant, kert er mo āllesuuio
 thaꝥ múat.

‘Sō mánagfalto zīti ih mit fu bin hiar in uuórolti,
 mit múatu ir mir ni náhet, ioh mih nóh nirknáhet.
 Sō uuér sō thaꝥ iruuélle, then fáter sehan uuólle, 225
 thánne, thaꝥ ni hsluh thih, giuuāro scóuu er anan mfh.
 Thār sīhit er thaꝥ édili ioh sīnes selbes blīdi;
 giuuisso séh er anan mfh: mīn fáter ist sō sāmali.’
 Er zalt in óuh thō thār méist, uuio ther héilego géist
 thie uuízzi in scolta méron mit sīnes selbes léron, 230

Nihéinemo ni brústi, ni er alla frúma uuesti,
 allaz uuár inti guát, sō sélben gotes géist duat.
 Zálta in ouh in uuāra uuóroltliuto fāra,
 árabeiti mánago, thio ín thō uuārun gárauuo.
 Lért er sie mit uuórton, uuie thaꝥ firdrāgan scoltun, 235
 quad, after thēru thulti zi mámmunte in iz vuúrti.
 ‘Ir ni thúrfut,’ quad, ‘bi thfu: fridu lāzu ih mit fu,
 mámmunti ginúagaz, drof ni súorget bi thāꝥ!

Sprah ther hērizoho zī in, sō er ūzgigfāng ingegin in : 265

‘uuelih rūagstab sō frām zēllet ir in thesan mán?’

Thes ārgen uuillen hērti gab imo āntuuurti :

‘ob ér,’ quad, ‘uuólathāhti, zī thīsu er iz ni brāhti.

Ni fúer er in thēn lútīn mit grōzen méindātin,

uuir ouh thes ni thāhtin, thaz uuir nan thír
brāhtin.’ 270

Uuórton thō ginúagen bigóndun sie nan rúegen,

thíngon filu hēbigen ioh súnton filu mánagen.

Quádun, sih bihfāzi, er gotes sún hīazi,

íoh ouh dāti māri, er iro kúning uuāri,

Zélle ouh in giuufssī, tház er selbo Kríst sī, 275

in thia bēldida gigānge, then námon imo fēlge.

Quádun, er ni uuólti, thaz man zīns gulti,

thie lúti furdīr méra in thes kéiseres éra,

Ioh er thie lúti alle spúani zi giuúérre,

zi grōzemo úrheize, in thīsu man nan firláze : 280

‘Er es ér io niruuánt, ēr er állaz thiz lánt

gidruabta hárto in uuāru mit sínes selbes lēru;

Nist thes giscéid noh giuuánt, uuio er gírrit thaz lánt,

uuio er iz állaz uuírrit ioh thesa uuórolt merrit.

Bigan er súslīches zi énte thesses rīches, 285

mit thiū er thaz lánt al ubargfāng, unz man hīar

nan nū gifāng.’

‘Német inan,’ quad er, ‘zi fu ziu brāhtut ir nan mfr

bi thiū?

irdéilet imo thāre, so uuizzod fuer lēre.

Fíndet ir thār álle, uuio er thaz réhta uuolle,

thaz gifrúmmet allaz fr, iz ist iu kúnd, nales mfr.’ 290

Thaz, quádun sie, in ni dóhti, ouh uuésan thaz ni móhti,

anta in thio búah luagin, thaz sie mán sluagin.

Ther liut mit thŭ bizeinta, thaȝ druhtin  r gimeinta,
 thaȝ er s n l b scolta  nton in h ithinero h nton.
 Thoh s gen ih in uu r m n, sie uu run m nslagon s n : 295
 zi t the sie nan br ngun mir uu ssidu iro z ngun.

XXI. Allocutio Pilati ad Christum in praetorio.

Giang Pilatus uuǵdari mit imo thō in then sōlari,
spráh mit imo lánɡo: er suórgeta theró thínɡo.
Zi ērist frágeta er bi tház, tház er es hártó sinsáz;
'gidua mih,' quád, 'nū sārio uuís, óba thū iro
 kúninɡ sīs? 300

Bistú zi thiú giuuhit, sō thsh ther lút zihit,
in themo uufllen gfangis, thaz ríchi sō biffangis?'
Thō quad drúhitin: 'ságe mir, sprichis súlth thū fon dír,'
odo ándere iz thir ságetun ioh thir fon mír iz zelitun?'
Pilatus uuolta sliumo sár fon imo néman thō then
unán, 305

tház er thes ni uuánti, er iz fon ímo irtháhti.
 'Thie liuti uuízun,' quad, 'fon ín, tház ih Iúdaeo ni bfn;
 thínes selbes lánthiot gab thih mfr in thesan nóť.
 Ther lfut, ther thih mfr irgab, zálta in thih then
 rúagstab,

thie selbun záltun alle mfr thesa béldi fona thfr. 310
Ob áuur thaž sō uuár ist, thaž thū iro kúning nū ni bist,
bi hfu ist thaž sie thih námun. sus hástan mir irgábun?’
‘Thir zéllu ih,’ quad er, ‘thánana: ríhi mīn nist hfnana,
iz níst, sōsō ih thir ráchon, fon thesen uuóroltsachon.

Ób iz uuāri hfnana, gifiłizn mīne thégana 315
mit iro kúanheiti, mīn fiant sus ni uufalti
Ioh in thérera nōti mih sus ni hántolōti;
mit théganheiti sftotin, thaz sie mih fn irretitin.

Ih duan es áuur redina, níst mīn rīchi hīnana,
 thaꝥ fh mih nū biuúerie mit mīnes selbes hērie.' 320
 Thō spráh Pilatus áuur thaꝥ, uuanta ímo uuas iz hēiꝥaꝥ,
 frāgeta áuur nōti bi sīnaꝥ hērōti.

'Sō uuár sō sī thīn rīchi ioh thīn gúallīchi,
 thoh bistū zi álauuāru kúning, sō ih gihōru?'
 'Thū quís,' quad er, 'theih kúning bin: zi thiū quám
 ih hera in uuórolt in 325
 ioh uuard gibóran ouh zi thfu, theih suslih thúlti
 untar fu,

Theih úrkundi säre gizálti fona uuäre,
 thaꝥ ih ouh uuárlichu thīng gibréitti in thesan
 uuóroltring.

Sō uuér sō ist fona uuäre, ther hōrit mir io säre,
 hōrit er mit mīnnu mīnes selbes stímmu.' 330
 'Sage thū mir,' quad er sár, 'uuaz thū néennes thaꝥ uuár?
 gidúa mih thes giuufssi, uuaz si thaꝥ uuárniissi.

XXII. Quomodo Pilatus voluit Christum dimittere pro Barnaba.

Giang er, sō er tháꝥ giquad (ih uueiꝥ, es uuírdig ni uuard,
 tháꝥ er thaꝥ gihōrti, uuaz drúhtin thes giquáti;
 Uuāne óuh bi thfu sō gāhti, thes schāheres githāhti, 335
 mit uuēhselu er gisíftoti, er selban Kríst irrétiti),
 Spráh er thō zen lútín, sie iz áles uuio girfatin:
 'ni fīndu ih,' quad er, 'thesan mán in niheinen
 sáchon firdán,

Ni bín ih ouh thes uuísi, oba er thes líbes scola sí,
 sō yrsúaht ih inan thráto sínes selbes dáto. 340
 Ía íst iu in thesa zítí zi giuúónaheiti,
 ih úꝥar themo uuíꝥe iu einan háft firlāꝥe:
 Nū áhtot, uuio ir uuóllet, ioh uuéderan ir iruuéllet,

ir Barabbásan nemet zú, odo ir nū Kríst iruuellet fu.
 Thanne uuás imo auur thér skāhāri hébiger: 345
 bi théro dāto ánton sō lág er thār in bānton.
 Ríaf imo ál ingégini thes lántliutes ménigi,
 quad, uuár in lfob ioh súazi man Barabbán in liazi.
 Thō háft er nan, sō er uuólta, ioh er nan sélbo flta
 selbon drúhtinan, uuaz uuān ther uuénego man! 350
 Námun nan thō thánana thes hérizohen thégana;
 sie flúhtun in zi gámane thórna thar zisámane,
 Ioh sáztun sie imo in hóubit then selbon thúrnninan ríng,
 zi hōnidon gérho coróna thero thórno.
 Sie námun in thera dāti kúninglih giuuáti, 355
 flfu rōtaž púrpurin inti dātun inan ín.
 Fialun thō in iro knfo: zi hue hábetun inan fo,
 zi bísmere thráto súslíchero dāto.
 ‘Heil thū,’ quādun sie, ‘Kríst, thū thérero liuto kúning bist!
 bist gáro ouh thiū gilícho ioh harto kúninglícho.’ 360
 Zi hōnidu imo iz dātun, thaž sie súlih quātun;
 sie tháhtun io bi nōtin, uufo sie inan gihōntin.
 Sie slúagun sār thēn gangon thiū héilegun uuāngun,
 ioh hérton in thēn fāron sō blúun sie imo thiū órun.
 Er thúlta, sō ih hiar fóra quad, bi únsih suslih
 úngimah, 365
 in slégin ioh in uuórton bi únsen suāren súnton.

XXIII. Duxit Pilatus Iesum derisum ad populum.

Pilátus giang zen lútun síd thō thésen dātin:
 uuólt er in gistíllen thes ármalíchen uuíllen.
 ‘Heraúž,’ quad, ‘léiti ih inan fu, thaž irkénnet in thfu,
 thaž ih úndāto ni fíndu in imo thráto.’ 370
 Giang Kríst thō in themo gänge mit rótemo gifänge,

bithúrnter ioh biffilter ioh sus gibísmeroter.
 Púrpurin giuuāti drúag er thō bi nōti,
 thúrnina corōna: gidān uuas thaz in hōna.
 'Séhet,' quad er, 'nū then mán, firdamnot íst er filu
 frám! 375

ir séhet sīnā únēra, uuaꝥ uuólet ir es méra?
 Biscóltan ist er hártō ioh hōnlichero uuórto,
 ouh sīnero úndāto giréfsit filu dráto.
 'Ér íst,' quad, 'biffilit, mit thórnon ouh bistéllit;
 nú man imo súlih dúat, nū lāzet kúelen iu thaz
 múat.' 380

Sō sīc nan thō gisāhun, sō rīafun sīc alle gāhun:
 ingegin fmo inbran thaz múat, sō ofto fīanton dúat.
 Bātun thō ginúagi, thaz man īnan īrslúagi,
 ioh rīafun filu héizo: 'crúzo, lēs! nan crúzo!'
 'Német inan,' quad er, 'zi fu inti crúzot inan untar fu: 385
 ni mág ih in imo īrfīndan, oba er fīrdān sī sō frám.'

Thero bīscōfo hērti gab imo ántuuurti
 mit alten nīdes uuīllen: ni móhtun sīc in gīstīllen:
 'Er scal īrstérban thuruh nót, sō uuīzod unser zēinōt,
 ioh dóuuen sīnen uuórton in thérero manno hānton; 390
 Uuanta ér gikundta hērasun, tház er sī selbo gótes sun,
 ioh ubarál in uuāri sō det er súlih māri.

Ther uuīzod lērit thāre, in crúzi man then hāhe,
 sō uuer sō in úrheize sīh súlihē biheize.'
 Yrfórahtha sīh thō hártō * Pilátus thero uuórto, 395
 giang mit Krīste er thō fon ín in thaz sprāhhūs ín.
 'Gidua mīh sār nū,' quad er, 'uuīs, uuanana lantes
 thū sīs,

uuélichera gibúrti, thaz thū io zi thīsu uuurti?'
 Er stuant, suigeta ioh mámmonto githágeta:

sînes selbes thûlti ni gab imo ántuuurti. 400
 'Ni uuildu spréchan,' quad er, 'zi mîr? ni uuéistû,
 uuaz ih ságen thîr,
 thaz stéit thaz thînaz énti in mînes selbes hénti?
 Ioh bîn ih ouh giuuéltig ubar éllu thînu thîng,
 in lîb ioh dôd hiutu, sô uuédar sô ih gibsfutu.'
 Ántuurtita lîndo ther keisor éuuinigo thó, 405
 ther kuning hîmilisgo in uuár themo hérizohen thâr:
 'Ih ságen thîr, thaz ni hîsluh thîh: giuualt ni hábetistû
 ubar mîh,
 ôba thîr thaz gizámi fon hîmile ni quámi.
 Bi thûu ist mit méren sunton ther mîh gab thîr zi
 hánton,
 ioh ther iz zî thiú bibráhta, thaz hîar man mîn sus
 áhta.' 410

V.

DAS LUDWIGSLIED.

The Ludwigslied, written in the Rhenish Franconian dialect, was composed to celebrate the victory of Ludwig III over the Normans at the battle of Saucourt, which was fought on the 3rd of August, 881. It was probably written by the monk Hucbald († 930) in the same or the early part of the following year.

Rithmus teutonicus de piæ memoriæ Hluduico rege filio Hluduici
 æque regis.

Einan kuning uueiz ih, Heizsit her Hluduig,
 Ther gerno gode thionôt: Ih uueiz her imos lônôt.
 Kind uuarth her faterlôs. Thes uuarth imo sâr buoz:
 Holôda inan truhtîn, Magaczogo uuarth her sîn.
 Gab her imo dûgidi, Frônisc githigini, 5
 Stual hier in Vrankôn. Sô brûche her es lango!

Thaz gideilder thanne Sār mit Karlemanne,
 Bruoder sīnemo, Thia czala uuunniōno.
 Sō thaz uuarth al gendiōt, Korōn uuolda sīn god,
 Ob her arbeidi Sō iung tholōn mahti. 10
 Lietz her heidine man Obar sēo lidan,
 Thiot Vrancōno Manōn sundiōno.
 Sume sār verlorane Uuurdun sum erkorane.
 Haranskara tholōta Ther ēr misselebēta.
 Ther ther thanne thiob uuas, Ind er thanana ginās, 15
 Nam sīna vastōn: Sidh uuarth her guot man.
 Sum uuas lugināri, Sum skāchāri,
 Sum fol lōses, Ind er gibuoŕta sih thes.
 Kuning uuas ervirrit, Thaz rīchi al girrit,
 Uuas erbolgan Krist: Leidhōr, thes ingald iz 20
 Thoh erbarmēdes got, Uuisser alla thia nōt:
 Hiez her Hluduigan Thārōt sār rītan.
 'Hluduig, kuning mīn, Hilph mīnan liutin!
 Heigun sa Northman Harto biduuungan.'
 Thanne sprah Hluduig 'Hērro, sō duon ih, 25
 Dōt ni rette mir iz, Al thaz thū gibiudist.'
 Thō nam her godes urlub, Huob her gundfanon ūf,
 Reit her thara in Vrankōn Ingagan Northmannon.
 Gode thancōdun Thē sīn beidōdun,
 Quādhun al 'frō mīn, Sō lango beidōn uuir thīn.' 30
 Thanne sprah lūto Hluduig ther guoto:
 'Trōstet hīu, gisellion, Mīne nōtstallōn.
 Hera santa mih god Ioh mir selbo gibōd,
 Ob hīu rāt thūhti, Thaz ih hier geuhti,
 Mih selbon ni sparōti, Uncih hīu gineriti. 35
 Nū uuillih thaz mir volgōn Alle godes holdon.
 Giskerit ist thīn hieruuist Sō lango sō uuili Krist:

Uuili her unsa hinavarth, Thero habēt her giuualt.
 Sō uuer sō hier in ellian Giduot godes uuillion,
 Quimit hē gisund ūz, Ih gilōnōn imoz; 40
 Bilibit her thār inne, Sīnemo kunnie.
 Thō nam er skild indi sper, Ellianlīcho reit her;
 Uuolder uuār errahchōn Sīnan uuidarsahchōn.
 Thō nī uuas iz burolang, Fand her thia Northman.
 Gode lob sagēda, Her sihit thes her gerēda. 45
 Ther kuning reit kuono, Sang lioth frāno,
 Ioh alle saman sungun 'Kyrrieleison'.
 Sang uuas gisungan, Uuig uuas bigunnan.
 Bluot skein in uuangōn: Spilōdun ther Vrankon.
 Thār vaht thegeno gēlih, Nichein sōsō Hluduīg: 50
 Snel indi kuoni, Thaz uuas imo gekunni.
 Suman thuruhscluog her, Suman thuruhstah her.
 Her skancta cehanton Sīnan fianton
 Bitteres lides. Sō uuē hin hio thes lībes!
 Gilobōt sī thiū godes kraft: Hluduīg uuarth sigihast; 55
 Ioh allēn heiligōn thanc! Sīn uuarth ther sigikamf.
 Uuolar abur Hluduīg, Kuning uuīgsālīg!
 Sō garo sōser hio uuas, Sō uuār sōses thurst uuas,
 Gihalde inan truhtīn Bī sīnan ērgrehtīn.

VI.

Christ and the woman of Samaria, written in the Alemanic dialect about the year 850. It is based on the fourth chapter of St. John, vv. 1-26.

Lesen uuir thaz fuori ther heilant fartmuodi.
 ze untarne, uuizzun thaz, er zeinen brunnon kisaz.
 Quam fone Samario ein quena sario
 scephan thaz uuazzer: thanna noh sō saz er.

VII.

MUSPILLI.

The Muspilli, written in the Bavarian dialect, was probably composed about the year 850. The author is unknown. It was first edited by Schmeller in 1832: 'Muspilli, Bruchstück einer alliterierenden Dichtung vom Ende der Welt.'

. sîn tac piqueme daz er touuan scal.
 uuanta sâr sô sih diu sêla in den sind arhevit,
 enti si den lihhamun likkan lâzzit,
 sô quimit ein heri fona himilzungalon,
 daz andar fona pehhe: dâr pāgant siu umpi. 5
 Sorgēn mac diu sêla, unzi diu suona argēt
 za uuederemo herie si gihalōt uuerde.
 uuanta ipu sia daz Satanazses kisindi kiuuinnit,
 daz leitit sia sâr dâr iru leid uuirdit,
 in fuir enti *in* finstrî daz ist rehto virinlîh ding. 10
 upi sia avar kihalōnt die die dâr fona himile quemant,
 enti si dero engilo eigan uuirdit,
 die pringent *sia* sâr ūf in himilo rihi:
 dâr ist lîp āno tōd lioht āno finstrî,
 selida āno sorgūn: dâr *nist* siuh neoman. 15
 denne der man in pardîsu pū kiuuinnit,
 hūs in himile, dâr quimit imo hilfa kinuok.
 pidiu ist *durft* mihhil allero manno uuelihemo,
 daz in es sîn muot kispāne, *
 daz er kotes uuillun kerno tuo 20
 enti hella fuir harto uuise,
 pehhes pīna: dâr piutit der Satanaz altist
 heizzan lauc. sô mac huckan za diu,
 sorgēn drāto, der sih suntîgen uueiz.

uuē demo in vinstrī scal sīno virinā stūen, 25
 prinnan in pebbe: daz ist rehto paluuīc dink,
 daz der man harēt ze gote enti imo hilfa ni quimit.
 uuānit sih kināda diu uuēnaga sēla:
 ni ist in kihuctin himiliskin gote,
 uuanta hiar in uuerolti after ni uuerkōta. 30

Sō denne der mahtīgo khuninc daz mahal kipannit,
 dara scal queman chunno kilihaz:
 denne ni kitar parno nohhein den pan furisizzan,
 ni allero manno uuelih ze demo mahale sculi;
 dār scal er vora demo rihhe az rahhu stantan, 35
 pī daz er in uuerolti eo kiuerkōt hapēta.

Daz hōrtih rahhōn dia uueroltrehtuuīson,
 daz sculi der antichristo mit Eliase pāgan.
 der uuarch ist kiuuāfanit, denne uuirdit untar in uuīhc
 arhapan.

khenfun sint sō kreftīc, diu kōsa ist sō mihhil. 40
 Elias strītit pī den ēuuīgon līp,
 uuili dēn rehtkernōn daz rihhi kistarkan:
 pidiu scal imo helfan der himiles kiuualtit.
 der antichristo stēt pī demo altfīante,
 stēt pī demo Satanase, der inan varsenkan scal: 45
 pidiu scal er in deru uuīcsteti uunt pivallan
 enti in demo sinde sigalōs uuerdan.

doh uuānit des vilo gotmanno
 daz Elias in demo uuīge aruuartit uuerde.
 sō daz Eliases pluot in erda kitriufit, 50
 sō inprinnant die pergā, poum ni kistentit
 ēnīhc in erdu, ahā artruknēt,
 muor varsuuilhit sih, suilizōt lougiu der himil.
 māno vallit, prīnnit mittilagart,

stēn ni kistentit. verit denne stūatago in lant, 55
 verit mīt diu vuiru viriho uuīsōn:
 dār ni mac denne māk andremo helfan vora demo muspille.
 denne daz preita uusal allaz varprennit,
 enti vuir enti luft iz allaz arfurpit,
 uuār ist denne diu marha, dār man dār eo mit sīnēn
 māgon piehc? 60
 diu marha ist farprunna, diu sēla stēt pidungan,
 ni uueiz mit uuui puaze: sār verit si za uuiže.

Pidiu ist demo monne sō guot, denne er ze demo
 mahale quimit,
 daz er rahhōno uueliha rehto arteile.
 denne ni darf er sorgēn, denne er ze deru suonu
 quimit. 65
 ni uueiz der uuēnago man, uuuelihan uuartil er habēt,
 denne er mit dēn miatōn marrit daz rehta,
 daz der tiuval dār pī kitarnit stentit.
 der hapēt in ruovu rahhōno uueliha,
 daz der man *ēr enti sīd* upiles kifrumita, 70
 daz er iz allaz kisagēt, denne er ze deru suonu quimit.
 ni scolta sīd manno nohhein miatūn *intfāhan*.

* * *

Sō daz *himilisca* horn kihlūtīt uuirđit,
 enti sih der *suonāri* *ana den* sind arhevit
 [der dār suanna scal tōtēn enti lepentēn], 74^a
 denne hevit sih mit imo herio meista, 75
 daz ist allaz sō pa/d daz imo nioman kipāgan ni mak.
 denne verit er ze deru mahalsteti deru dār kimarchōt
 ist:
 dār uuirđit *diu suona* dia man dār io sagēta.

NOTES.

[The references refer to the paragraphs in the grammar.]

I. TATIAN.

ll. 1-2. *ordinōn saga thio in uns gifulta sint rahhōno* is a rendering of the Latin, *ordinare narrationem quae in nobis completae sunt rerum*.

l. 3. *was gisehan* = Lat. *visum est*.

l. 17. *siu, rehtiu, beidu*, are neuter, § 186.

l. 38. *kind* is acc. pl.

l. 67. *hōisten* = *hōhisten*.

l. 69. *nist* = *ni ist*.

l. 71. *thie* = *thēr*, see § 141, note 2.

l. 73. *thaz thār, thār* is here merely a strengthening particle to the rel. *thaz*.

l. 88. *heilizinnes*, gerund Gen. sg. of *heilazen*.

l. 110. *nio in altare*, Lat. *nequaquam*, 'by no means, not so.'

l. 131. *sih uns zi gebanne*, an imitation of the Lat. *daturum se nobis*.

l. 144. *ſemo*. The letter *ſ* occurs only 8 times in Tatian, viz. *ſemo* (4), *ſem* (2), *vvurſun* (1), *ſār* (1).

l. 160. *curet*, imperative with neg. = Lat. *nolite*, and is properly the pret. subjunctive.

l. 174. *thi* = *thie*.

l. 212. Forms like *ir quedent, ir uuiſſunt, ingiengunt* had their *n* from the pres. 3rd pl.

l. 229. Instead of *sagata* and *sagantes* (l. 248), we should expect *sagēta, sagētes*.

l. 240. *hebet*, see § 157, note 5.

l. 260. *nintflengun* = *ni intflengun*.

l. 272. *ci in selbōn* = Lat. *ad semetipsos*, 'among themselves.'

l. 281. *diura*. Germanic *d* is, as a rule, shifted to *t* in Tatian, but in this and a few other examples it has remained unshifted.

l. 287. *nalles . . . ci imo* = Lat. *non quia de egenis pertinebat ad eum*, 'not that he cared for the poor.'

l. 308. *fon thes* = *ex quo*, 'since the time.' *fon* is temporal, and *thes* is the adverbial genitive.

l. 309. On the inf. ending of *cussan*, see § 161, note.

l. 337. The reg. form is *quātun*, see § 63.

l. 325. For the *cu-* in *cumit*, see § 155, note.

l. 329. *forliosez* = *forliose iz*, subj. pres.

l. 332. The *h* in *gihērēt* is inorganic.

l. 348. *geet* = *gēt*.

l. 357. *zesauūn* is the weak Acc. fem. sg. of *zeso*, used as a noun.

l. 362. *sien* = *sie in*, 'they him.'

l. 368. *ni curit vvuofen ubar mih* = Lat. *nolite flere super me*, 'weep not for me.'

l. 370. *thēndir* = *thēn + de + ir*, 'in the which ye,' where *de* is the weakened form of the adv. *dār*, so also in *thiede*, *thiode*, *thende*.

l. 410. *uantih* = *uanta ih*.

l. 436. *intfagana*, p.p. Acc. fem. sg. of *intfāhan*, formed after analogy with the present. The reg. form would be *intfangana*.

l. 439. *lāz nū* = Lat. *sine*.

l. 444. *fon obanentīc zunzan nidar*, 'from top to bottom.'

l. 462. *uantaaz* = *uanta iz*.

l. 504. *erdūn* here weak. *ērda* is usually strong.

l. 570. *sizentero* is the p.p. Gen. pl. of *sizzen*.

l. 621. *fon hōhī himilo io unz iro enti* = Lat. *a summis coelorum usque ad terminos eorum*, 'from one end of heaven to the other.'

II. PSALMS.

l. 3. The *h* in *seher* (= *sēr*) has no etymological meaning.

l. 4. *xaalā* = *zālā*, see § 4.

l. 18. *cenim* is the Dat. pl. of *zan*, see § 101, note, and § 7 (under *o*).

l. 20. *pirumēs*, in place of the more usual forms *pirum*, *pirun*.

l. 21. *herda* = *erda*.

l. 25. *mittih* from *mit dih* by assimilation. *mit* rarely takes the accusative.

l. 29. *truhtinan*, see § 76.

III. S. EMMERAMER GEBET.

- l. 2. *deih*, cp. § 141, note 4.
- l. 3. *ædo* = *edo*.
- l. 4. *kyhukkiu*, with retention of the *i*, which, in such forms, had mostly disappeared already in the beginning of the ninth century.
- l. 11. *riuūn* is the Acc. sg. of *riuwa*.
- l. 12. *mōzi* = *muozi*. Old *ō* remained undiphthongised the longest in the Bavarian dialect.
- l. 16. *gaotan* = the common OHG. form *guotan*, see § 30.
- l. 27. *mōt* = *muot*, see above.

IV. OTFRID.

Before reading the extracts from Otfrid the beginner should refer to §§ 28, 30, 34 in the Grammar, and observe further that Germanic *d* and *p* (*th*) remained unshifted initially in the Rhenish Franconian dialect. All words beginning here with *d* will be found in the glossary under *t*, and those beginning with *th* under *d*.

l. 9. *then* is the Acc. sg. masc. of *thēr*, used as a demons. *nir-smāhetin* = *ni irsmāhetin*.

- l. 10. *then*, Acc. masc. sg., used as rel. pr. *uol* = *uola*.
- l. 17. *theist* = *thaz ist*, so also in ll. 20, 48, 55, 196, 243.
- l. 22. *theiz* = *thaz iz*; so also l. 37.
- l. 24. *sies* = *sie is*; so also in ll. 76, 105.
- l. 52. After *scal* supply *lāzan*.
- l. 58. *dualtun*, pret. 3rd pl. of *dwellen*.
- l. 75. *zirrettinne* = *zi irrettenne*.
- l. 77. *in*, Dat. pl. *nintfuarit* = *ni intfuarit*.
- l. 78. *sie* refers to *liut*.
- l. 80. *uorahta*, *forahta*, see § 40.
- l. 99. After *skal* supply *sīn*.
- l. 118. *zimo* = *zi imo*.
- l. 119. *nintstante* = *ni instante*.
- l. 121. *hōr* = *hōre*, subj. pres.
- l. 129. *irdualta*, pret. sg. of *irdwellen*.
- l. 133. *firvuurti*, pret. subj. of *firwērdan*.
- l. 161. *zen* = *zi then*, Dat. pl., so also in l. 337.
- l. 163. *festiz* = *festi iz*. *in festi duan* = 'to make sure, certain.'

- l. 167. *theih* = *thie ih*.
 l. 195. *siuz* = *sī iu iz*. *ni siuz smerza*, 'let it not be a pain to you.'
 l. 197. *then*, supply *ther*. *ingeit*, pres. 3rd sg. of *ingān*, see § 181, note.
 l. 201. *uuāriꝥ* = *uuāri iz*, 'if it were.'
 l. 202. *iuīh* = *iuwh*.
 l. 217. *untar zuein*, 'doubtful.'
 l. 220. *givuuaꝥ* (with Gen.), pret. sg. of the strong verb **giwahan*, with *g* from the pret. plural. Cp. the pret. *sluog* beside *sluoh*.
 l. 222. *mo* = *imo*; so also in l. 255.
 l. 224. *nirknāhet* = *ni irknāet*. The *h* is inorganic.
 l. 226. *hiluh* = *hilu ih*.
 l. 238. *drof* (lit. 'a drop'), a strengthening negative particle.
 l. 259. *ingegin* = *ingagan*.
 l. 262. *thie ōstoron gifehotin* = *ῥα φάγωσι τὸ πάσχα* (John xviii. 28), 'that they might eat the passover.'
 l. 263. *nintriātun* = *ni intriātun*.
 l. 265. *ūzgigiang*, pret. sg. of *ūzgigangan*.
 l. 269. *fuer er* = *fuari er*.
 l. 279. *thie liuti*, i. e. the Jews.
 l. 281. *niruuant* (with Gen.) = *ni iruuant*, pret. sg. of *irwintan*.
 l. 299. *sinsaz* = *si* (Acc. pl.) *insaz*.
 l. 301. *bistū* = *bist thū*.
 l. 325. *theih*, see § 141, note 4. *quīs* contracted from *quidis*.
 l. 340. *dāto*, Gen. pl.
 l. 345. *ther* is subj.; *skāhari*, predicate.
 l. 368. *gistillen* with Dat. pers., Gen rei; so also in l. 388 with reflex. Dat.
 l. 369. *heraūꝥ* = *hera ūꝥ*, 'out.'
 l. 401. *uuildū* = *wili thū*; *ueeistū* = *weist thū*.
 l. 402. *steit*, pres. 3rd sg. of *stan*, see note to § 181.

V. DAS LUDWIGSLIED.

Forms containing *d* or *th* will be found in the Glossary under *t* or *d* respectively.

l. 2. *imos* = *imo es*. *lōnōn* usually takes the Dat. of the pers. and Gen. rei, but cp. l. 40.

1. 7. gideilder = gideilda er.
1. 8. czala = zala.
1. 11. liet̃ = liez, pret. sg. of lāzan.
1. 16. sīdh (= O.E. sīþ), see sīd in the Glossary.
1. 21. erbarmēdes = erbarmēda es. uuißer = wissa (pret. sg. of wizzan) er.
1. 23. mīnan, Dat. pl., weakened form of mīnēn; so also in ll. 43, 53, 59. sīnan from sīnēn.
1. 24. heigun = eigun, 'have.' The h has here no etymological value. sa, more frequently se, the unaccented form of the pronoun sie.
- ll. 25, 26. 'Then said Ludwig, 'Lord, I will do, unless death deprive me of it, all that thou biddest.'
1. 27. huob, pret. 3rd sg. of heffen, see § 157, note 4.
1. 30. al is Nom. plural. quādhun, pret. pl. of quēdan (quēdhan), the regular form would be quātun.
1. 34. ob hiu rāt thūhti, 'if it should seem advisable to you.' The form hiu occurs also in ll. 32, 34, 35. It is properly the Dative form. The h has no etymological value. In such cases the h occurs only in MSS. which were copied by ignorant scribes.
1. 35. uncīh = unz ih.
1. 39. in ellian, 'according to (his) strength.'
1. 40. imoz = imo iz, cp. l. 2.
1. 43. uuolder = wolda er. On sīnan see l. 23.
1. 45. gerēda, pret. sg. of gērēn (with Gen.), her sihit thes her gerēda, 'he sees what he wished for.'
1. 46. frāno, indecl. adj. (properly the Gen. pl. of frō = Goth. frauja, 'Master, Lord, God'), 'divine, holy.'
1. 47. kyrrieleison, 'Lord have mercy upon us'; from κύριος and ἐλεέω.
1. 50. 'There fought none of the warriors like Ludwig fought.'
1. 53. cehanton, 'into the hands,' sīnan, see ll. 23, 43.
1. 54. hin, Dat. pl. of her. On hio = io, cp. notes to ll. 24, 34. Sō uuē hin hio thes lībes! = N.H.G. Wehe immer ihnen des Lebens!
1. 57. uuolar, interj. 'hail, well done!'
1. 58. sōser = sōsō er; sōses = sōsō es.

VI. CHRIST AND THE WOMAN OF SAMARIA.

l. 2. *ze untarne*, 'at midday.' OE. *undern*, 'the time before midday, especially about 9 a. m., or from 9 to 12. *zeinen* = *ze einen*.

l. 12. *buzza*, from Lat. *puteus*, 'well.'

l. 13. *habis*, after the analogy of the strong verbs, or weak verbs of the first conjugation. Cp. also such forms as *hebis*, *hebit*, *segis*, *segit*, for *habēs habēt*, *sagēs sagēt*, see §, 169, note 2.

l. 24. *commen* = *com-man*, *gom-man*.

l. 27. *ēnin* = *einan*. *nis* = *ni is*.

VII. MUSPILLI.

Muspilli, OS. *mudspelli*, *mutspelli*, O. Icel. *muspelli*. The second part of the word is probably related to the verb, OS. *spildan*, OE. *spildan*, O. Icel. *spilla*, 'to destroy.'

l. 1. The beginning is lost. One may supply something like: = 'Let each man think that.' *touuan*. On the ending *-an* in weak verbs see § 161, note.

l. 32. *chunno*, Gen. pl. *depen*. on *kilihaȝ*.

l. 37. *hōrtih* = *hōrta ih*.

l. 39. *arhapan*, the pp. of *arheffen*, see § 157, and note 4 to it.

l. 46. *uunt* = *wunt*, 'wounded.'

l. 52. *ēnihc* = *einig*. So also in l. 55. *stēn* = *stein*.

l. 60. *piehc*, pret. 3rd sg. of *pāgan*, *bāgan*.

l. 61. *pidungan*, the pp. of *pidwingan* *bidwingan*.

l. 94. *megi*, pres subj. of *magan*.

l. 96. *niȝ* = *ni iȝ*.

GLOSSARY.

ABBREVIATIONS.

sm., *sf.*, *sn.* = strong masculine, etc.

wm., *wf.*, *wn.* = weak masculine, etc.

sv. = strong verb.

wv. = weak verb.

Verbs compounded with the prefix gi- have mostly the same meaning as the simple verb: thus gilegen = legen.

A.

aba, *prep. c. dat.* of, from, apart from; *av.* away.

āband-muos, *sn.* supper.

abuh, *aj.* wrong, bad; in **abuh**, *av.* wrongly, falsely.

abur, *see* **afar**.

ādeilo, *see* **āteilo**.

afar (**avar**, **abur**, **avur**, **afur**), *av.* and *conj.* again, whereas, but, yet, furthermore.

after, *prep. c. dat.* after, according to; with *instr.* in after **thiu** accordingly; *av.* behind, after, back.

agaleizī, *sf.* zeal, diligence, earnestness.

aha (Goth. **ahwa**), *sf.* water.

ahta, *sf.* opinion, reflection.

āhten, *wv.* I, persecute.

ahtōn, *wv.* II, observe, consider.

ahtodo (**ahtudo**), *num.* eighth.

accar, *sm.* field, acre.

ā-kust, *sf.* badness, fault.

al, *aj. (instr. allēr)*, all, every, each, whole; *av. gen.* **alles**, otherwise, else.

alamuosan, **almuosan** (from Gr.-Lat. *eleemosyne*), *sn.* alms.

āla-wār (**ala-wāri**), *aj.* all true; in **alwār**, verily.

ala-zioro, *av.* very beautifully.

alles (**elles**), *av.* otherwise, else.

alles-wār, *av.* elsewhere.

alles-wio, *av.* otherwise.

al-mahtig, **ala-mahtig**, *aj.* almighty.

alt, *aj.* old; **mit thēn altōn**, with the elders.

alt-māg, *sm. pl.* ancestors, forefathers.

altari (**alteri**, **altteri**), *fr.* Lat. **altare**, *sm.* altar.

alt-fiant, *sm.* old enemy, devil.

alt-tuom, *sm.* old age.

al-walt, *aj.* all powerful (as translation of Augustus).

ambaht (Goth. **andbahts**), *sm.* servant.

ambaht, *sm.* ministration, office.

ambahten (Goth. **andbahtjan**), *wv.* I, serve.

ana, *av.* on, up.

ana, **anan**, *prep. c. dat., acc., instr.*, on, in, upon.

ana-fallan, *sv.* VII, fall upon.

ana-gin, **anakin** (*gen. -ginnes*), *sn.* beginning.

ana-stēhhan, *sv.* IV, pierce.

ana-wart, *aj.* mindful of, attentive to.

andar, **ander**, *num. aj.* second,

other; *andar* — *andar*, the one — the other.
anfene, *pret.* 3rd *sg.* of *ant-fāhan*.
anne-wért, *av.* away.
annuzi (*Tat. nom. sg. annuci*), *sn.* face.
āno, *prep. c. acc.* without, except; *conj.* except, only (after negative sentences).
anst, *sf.* favour.
anti, *ande*; *enti*, *endi*; *indi*, *inti*, *inte*, *int*; *unti*, *unte*, *unta*, *cf.* and.
anti-christo, *wm.* anti-Christ.
ant-lingōn, *ww.* II, answer.
anto, *wm.* zeal, anger.
ant-reita, *sf.* order; after *ant-treitu* (ex ordine), in order.
ant-fāhan, *sv.* VII, receive.
ant-wurten (*Goth. andwaurd-jan*), *ww.* I, answer.
ant-wurti, *sn.* answer.
ar, *prep.*, see *ur*.
araugta, see *ar-ougen*.
arbeit, *arbeite*, *sf.* work, toil, trouble.
arbeitōn, *ww.* II, labour, work.
ar-bēlgan, *sv.* III, become angry.
ar-faran, *sv.* VI, go away, fetch, reach.
ar-firren, *arfirran*, *ww.* I, remove, withdraw, take away.
ar-furban, see *ir-furban*.
arg, *arc*, *aj.* wicked, godless.
ar-gangan, *ar-gān*, *ar-gōn*, *sv.* VII, go out, pass away.
ar-gēban, *sv.* V, hand over, give up.
ar-glozan, *sv.* II, pour forth, shed.
ar-hāhan, *sv.* VII, hang up, suspend, crucify.
ar-heffen (-heffen, -hefan, -hevan, see § 157, 4, 5), *sv.* VI, raise up, lift up.
ar-lēsen, *sv.* V, gather, collect.
ar-lesgen, *ar-lesken*, *ww.* I, destroy.

ar-liogan, *ar-liugan*, *sv.* II, devise, fabricate, get by lying.
ar-lōsen, *ww.* I, deliver, free.
arm, *sm.* arm.
arm, *aj.* poor, miserable.
arma-lih, *aj.* unhappy, wretched.
arn (*Goth. asans*), *sf.* harvest.
arnōn, *ww.* II, reap, harvest.
ar-ougen, *ww.* I, show, manifest; *refl.* appear.
ar-ougnessī, *sf.* a showing, exhibiting.
ar-recken (*pret.* *rehhita*, *-rahta*), *ww.* I, stretch out, explain, interpret.
ar-rihten, *ww.* I, erect, raise up.
ar-ruofan, *sv.* VII, call out, cry out.
ar-skeidan, *sv.* VII, separate.
ar-slahan, *irslahan*, *sv.* VI, kill, slay.
ar-stantan (-stān, -stēn), *sv.* VI, rise up, arise.
ar-stērbān, *sv.* III, die.
ar-teilen, *irteilen*, *ww.* I, judge, condemn.
ā-teilo, *ādeilo*, *wm.* non-partaker.
artōn, *ww.* II, dwell.
ar-truknēn, *ww.* III, dry up.
ar-wecken, *ww.* I, awake, wake up, resuscitate.
ar-wērphan, *sv.* III, cast out, throw out.
ā-swih, *smn.* stumbling block.
az, *iz*, *prep. c. dat.* at, in.
az-stantan, *sv.* IV, stand by, at.

B.

bāga, *pāga*, *sf.* quarrel, fight; *āna bāga*, without contradiction, trustworthily.
bāgan, *pāgan*, *sv.* VII, quarrel, fight.
bald, *pald*, *aj.* bold, quick.
baldēn, *paldēn*, *ww.* III, get courage, be of good cheer.

- balwig, palwic, *aj.* destructive, pernicious.
- ban, pan, *sm.* command, proclamation.
- bannan, pannan, *sv.* VII, summon, fix the day of judgment.
- bant (*pl.* bant, bentir), *sn.* bond.
- barn, parn, *sn.* child.
- be, *prep.*, see bi.
- beide, bēde, *num.* both.
- beidōn, see beiton.
- bein, pein, *sn.* bone, leg.
- beiten, *ww.* I, *c. gen.* rei, force, compel.
- beiton, beidōn, *ww.* II, wait; with *gen.* wait for, expect.
- beldida, *sf.* boldness, audaciousness.
- bēraht-nessi, *sf.* brightness.
- bēran, *sv.* IV, bear, give birth.
- bērd, *sn.* offspring.
- bērg, pērg (*pl.* bērga, bērega), *sm.* mountain.
- bērgan, *sv.* III, hide, conceal.
- gi-bērgan = bērgan.
- bēsemo, *wm.* besom.
- bēteri, *sm.* one who prays, worshipper.
- bētōn, *ww.* II, pray, worship; *dat.* of *ger.* zi bēttōnne or bētōnne.
- bezqisto, *superl.* to quot.
- bi, bi, be, *prep. c. dat., acc., instr.* near, from, on account of, within.
- bi-bot, *sn.* command, precept.
- bi-brennen, *ww.* I, burn up.
- bi-bringan, bring to an end.
- bidiu, bithiu, see thēr.
- bi-thecken, *ww.* I, cover.
- bi-thenken, *ww.* I, be uneasy about, look after, reflect.
- bi-thurnen, *ww.* I, crown with thorns.
- bi-thwingan, *sv.* III, oppress, force.
- bi-fāhan, *sv.* VII, seize, encompass, get possession of.
- bifalah, *pret. 3rd sg.* of bi-fēlhan.
- bi-fallan, pifallan, *sv.* VII, fall.
- bi-fēlhan, pifēlhan, -fēlahan, *sv.* III, hide, bury, yield, entrust.
- bi-fillen, *ww.* I, scourge, strike.
- bi-findan, *sv.* III, find.
- bi-finstren, *ww.* I, make dark.
- bi-gēhan, *sv.* V, confess, own.
- bi-ginnan, *sv.* III, begin; (also *weak pret.* bigonda).
- bi-gihtig, pigihtig, *aj.* confessing.
- bi-gihtig wērdan, *c. dat. pers. gen. rei*, confess a thing to some one.
- bi-graban, *sv.* VI, bury.
- bi-grifan, *sv.* I, comprehend.
- bi-haltan, *sv.* VII, guard.
- bi-heizgan, -heizan, *sv.* VII, *refl.* promise, vow, presume.
- bihiazi, *pret. subj. 3rd sg.* of bi-heizgan.
- bihiu = bi-hiu (see wēr), why, wherefore, from what cause.
- biāhīn, *pret. subj. 3rd pl.* of bi-gēhan.
- bi-liban, *sv.* I, remain.
- bilidi, *sn.* form, figure, example.
- bi-linnan, *sv.* III, cease.
- bim, bin, am.
- bi-midan, pimidan, *sv.* I, avoid, shun.
- biogan, *sv.* II, bend.
- biotan, beotan, peotan, *sv.* II, offer, show.
- bi-quēman, piquēman, *sv.* IV, arrive, draw near, come.
- bi-ruohhen, biruachen, *ww.* I, aim at a thing, provide.
- birut, see § 178.
- bis, see § 178.
- biscatuit, see bi-scatwen.
- bi-scatwen, *ww.* I, overshadow.
- bi-skēltan, *sv.* III, affront, insult.
- bi-skinan, *sv.* I, shine around, upon.
- biscof, *sm. (nom. pi. bisgofa)*, chief priest, bishop.

bischof-heit, *sm.* priesthood, office of priest.
 bi-scowōn, *ww.* II, look at, view.
 bismarōn, bismērōn, *ww.* II, mock, deride, spot at.
 bismarunga, *sf.* blasphemy.
 bismēr, *sn.* scorn, derision, mock.
 bi-snidan, *sv.* I, circumcise.
 bi-souffen, pisauffen, *ww.* I, drown.
 bi-stellen, *ww.* I, adorn.
 bita, *sf.* prayer.
 bitan, pītan, bīdan, *sv.* I, wait, expect; with *gen.* wait for.
 bittan (Goth. *bidjan*), *sv.* V, *c. gen. or dat. rei*, ask, request, demand.
 bittar, bitter, *aj.* bitter.
 biwiluhu, *pres. 1st sg. of bi-fēlhan.*
 bi-wankōn, *ww.* II, avoid.
 bi-wag, wherefore.
 bi-wēllan, *sv.* III, roll about, stain, defile.
 bi-werien, *ww.* I, defend, protect.
 bi-wintan, *sv.* III, wrap up.
 bi-zeinen, *ww.* I, mark.
 blat, *sn. (pl. bletir)*, leaf.
 bliden (Goth. *bleiþjan*), *ww.* I, rejoice, be joyful.
 blidi, *aj.* kind, friendly, blithe.
 blidida, *sf.* gladness, joyfulness.
 blint, *aj.* blind.
 bliwan, bliuwan, *sv.* II, strike, beat.
 bluot, pluot, *sm.* blood.
 bluun, *pret. 3rd pl. of bliwan.*
 boto, *wm.* messenger.
 bouhnen, *ww.* I, *dat. pers. acc. rei*, intimate, signify, make a sign.
 boum, poum, *sm.* tree.
 brēdiga, *see* prēdiga.
 breit, *aj.* broad, large.
 breiten, *ww.* I, extend, spread out.
 brēhhan, brēchan, *sv.* IV, break.
 brennen (Goth. *brannjan*), *ww.* I, burn.

brieven (*fr.* Lat. *breviare*), *ww.* I, register, record, count.
 bringan (*pret.* brāhta, *see* § 154, note 2), *sw.* bring.
 brinnan, prinnan, *sv.* III, burn.
 brôt, *sn.* bread.
 brūchen, brūhhen (Goth. *brūk-jan*), *ww.* I, enjoy, use.
 brunno, *wm.* well.
 bruoder, *sm.* brother.
 brust, *sf.* breast.
 brüt-louft, brüt-lōft, *smf.* marriage.
 brüt-louft-lih, *aj.* bridal, nuptial.
 bū, pū (*gen. būwes*), *sm.* abode, dwelling.
 būan, būen (*pret.* būta), *ww.* I, dwell.
 buoh, buah, *smf.* book.
 buohhāri, buachāri, buocheri, *sm.* scribe.
 buoz, *sf.* remedy, redress.
 buozza, puazza, buoza, puaza, *sf.* penance, abasement, punishment.
 buozen, buozzen (Goth. *bōtjan*), *ww.* make good, atone for; *acc. pers. gen. rei*, get free.
 burg, *sf.* city.
 buro-lang, *aj.* very long.
 gi-burt, *sf.* birth.
 buzza, *see* phuzza, *sf.* well.

C.

Words beginning with c, followed by a, o, u, or words beginning with ch, will be found under k. Words beginning with c, followed by e, i, will be found under z. *See* § 7.

D. TH.

d, initially in Otfrid will be found under t.
 dā, *see* thār.
 thagēn, githagēn, *ww.* III, be silent.

tharān, darān, thanana, danana, *av. and cj.* whence, thence, from that place, away from, hence, therefore, wherefore; **tharān thō**, thereupon, afterwards, then.
thano, thank, *danc, sm.* thought, remembrance, thanks.
gi-thank, **gidanc**, **gadanch**, *sm.* thought.
thankōn, *vv.* II, thank.
thanne, **danne**, **thanna**, **danna**, *av. and cj.* then, when, whenever, therefore, because; after the *compar.* than.
thanta, **danta**, *cj.* because.
thār, **dār**, **dā**, *av.* there, where; generally weakened to **ther**, **der**, **de**, when used as a relative particle; **thāra**, thereupon, thereon.
thara, **dara**, *av. and cj.* thither, whither; **tharazua**, thereto.
tharōt, *av.* thither.
thaz, **daž**, *cj.* that.
dē, **thē**, *see* § 141, and notes: **dē** = **thie**.
thēgan, **dēgan**, *sm.* boy, servant, warrior.
thēgan-heit, *sf.* manliness, bravery.
deil, *see* **teil**; **deilen**, *see* **teilen**.
thēh-ein, **dēhein**, **dēhhein**, *aj.-pr.* any, anyone; in *neg.* sentences, no one, no, none.
thēh-einīg = **thēh-ein**.
dēmuaten, *see* **thio-muoten**.
thende = **then** + **de**, weakened form of **thār**; **thēndir** = **thēn** + **dir**, weakened form of **thār**.
thenken, **denchan**, **denchen**, *vv.* I (*pret.* **thāhta**), think, deliberate.
thennen, **thenen**, **denen** (Goth. **þanjan**), *vv.* I, stretch out.
deomuati, *see* **thio-muoti**.
deota, *see* **thiota**.
thēr (Tat. **thie**, **thē**, **thēr**), **dēr**; *neut.* **thaz**, **daž**; *fem.* **thiu**,

diu, *art., pr. dem. and rel.*; *instr.* **thiu**, **diu**, in combination with prepositions; **bithiu**, **bidiu**, therefore, because, since; **bithiu wanta** = **wanta**; in **thiu**, therein, thereto, in case that; **mit thiu**, since, as, because.
thēse, **thēsēr**, **dēse**, **dēsēr**, *pr. demon.* this.
dēzemōn (Lat. **decimare**), *vv.* II, give the tenth part.
thia, *see* § 141, note.
thiede = **thie** + **de**, weakened form of **thār**.
thiet, *see* **thiot**.
thiggen, **thicken**, *vv.* I, beg, implore, beseech.
thihan, **dihan**, *sv.* I, advance, effect.
thicken, *see* **thiggen**.
dilli, *see* **tilli**.
thīn, **dīn** (**tīn**), *foss. pr.* thy.
thing, **dīng**, **dīnk**, *sn.* thing, reason, charge, accusation.
thing-hūs, **thinchūs**, *sn.* praetorium, official hall, synagogue.
thingōn, *vv.* II, discuss, bargain.
thinkil, *sm.* grain, wheat.
thinsan, **dinsan**, *sv.* III, draw.
thio (*see* § 141); **thiede** = **thio** + **de**, weakened form of **thār**.
thiob, **diob**, *sm.* thief.
thio-muoti, **deomuati** *aj.* humble.
thio-muoten, **dēmuaten**, *vv.* I, humble.
thionōn, **dionōn**, *vv.* II, serve.
thionōst, **dionōst**, *smn.* service, compliance.
thiorna, **diorna**, *vf.* virgin, maiden.
thiot (**thiet**), *smn.* folk, people.
thiota, **diota**, **thecta**, **deota**, *svf.* people, nation.
thiu, **diu** (*gen.* **thiuwi**), *sf.* maid, maid-servant.
diuri, *see* **tiuri**; **diurisōn**, *see* **tiurisōn**.

diuren, *see* tiuren.
do (p. 130, l. 10) = thū, dū.
thō, dō, *av.* and *cj.* then, therefore,
but, whilst; thōde = thō + de,
weakened form of thār.
thoh, doh, *av.* and *cj.* yet, also,
however, although.
doht, *see* toht.
tholōn, *vv.* II, tholēn, *vv.* III,
suffer, endure.
thonar, *sm.* thunder.
thorf, thorph, *sm.* village, hamlet.
thorn, dorn, *sm.* thorn.
dōt, *see* tōd.
dowen, *see* touwen.
thrāto, drāto, *av.* quickly, very,
greatly, very much.
threwen, *vv.* I, threaten.
thri, dri, *num.* three.
thritto, dritto, *num.* third.
thriu-hunt, *num.* three hundred.
thult, thultī, *sf.* patience.
thuingan = thwingan.
thulten, dulten, *vv.* I, suffer,
endure.
duom, *see* tuom: duommen, *see*
tuommen.
duon, *see* tuon.
thunken, *vv.* (pret. thūhta),
seem, appear.
dura, *see* tura.
thurah, *see* thuruh.
thurfan, durfan, *pret.-pres.* need.
thurft, durft, *sf.* need.
thurftig, durftig, *aj.* poor, needy.
thurnin, *aj.* thorny.
thurri, durri, *aj.* dry, withered.
thurst, durst, *sm.* thirst.
thurstag, *aj.* thirsty.
thursten, dursten, *vv.* I, thirst,
be thirsty; *imper. c. acc.* of
person.
thuruh, thurah, duruh, durah,
adv. c. acc. through, by, on
mt of, because of; thurah
therefore.
thigan, *aj. part.* perfect.

durah-faran, *sv.* VI, go through.
thuruh-fremen, *vv.* I, fulfil,
finish, complete.
thuruh-stēhhan, *sv.* IV, pierce
through.
thuruh-slahan, *sv.* VI, beat one
soundly.
thuruh-wonēn, *vv.* III, remain.
thūsunt, dūsunt, *num.* thousand.
dwellen, *see* twellen.
thwesban, ir-thwesben, *vv.* I,
extinguish, destroy.
thwingan (thuingan), *sv.* III,
compel, force.

E.

ēban-brūchen, *vv.* I, have inter-
course with, have dealings with.
ēddo, ēdo, *edo, cj.* or.
edil, edili, *sm.* noble race.
edil, edili, *aj.* noble.
edil-zunga, *vf.* noble language.
edil-thēgan, *sm.* man of noble
birth, warrior.
evangelio (Lat. evangelium), *wm.*
gospel.
ēht, *sf.* possession, thing.
eid-burt, *sf.* oath.
eigan (heilgan), *pret.-pres.* have,
possess.
eigan, *part. aj.* own; *sm.* property,
possession.
ein, *num.* and *pr.* one; *weak decl.*
alone.
einīg, ēnīg, einīc, *aj.-pr.* any,
anyone.
ein-lif, *num.* eleven.
einōn, *vv.* II, unite; wir birun
gieinōt, we agree.
eiscōn, *vv.* II, investigate, de-
mand, ask.
ēckrōdo, *av.* only.
ellen, ellian, *sm.* courage, bravery,
strength.
ellian-lichō, *av.* courageously.
endi, enti, *cj. see* anti.
endiōn, *vv.* (see entōn), II, end.

enēr, *pr. aj.* (ille), that, yon.
 engi, enge, *aj.* narrow.
 engil, *sm.* angel.
 êno, *particle interrogative*, num-
 quid, nonne.
 enstīg, *aj.* gracious.
 enti = anti, *cj.* and.
 enti, *sn.* end.
 entōn, endōn, endiōn, *ww.* II,
 end.
 eo, *see* io.
 ēr, hēr, *pers. pr.* he.
 ēr (Goth. áiz), *sn.* ore, brass.
 ēr, *av.* ere, before, formerly; *cj.*
 before, until; *prep. c. dat.* be-
 fore.
 ēra, *sf.* renown, honour.
 erbarmēn, *see* ir-barmēn.
 erbolgan, *pp.* of ar-bēlgan.
 érda (hērda), *sf.* earth.
 ērd-cunni, *sn.* tribes of the earth.
 ērd-gi-ruornessi, *sn.* earthquake.
 ērd-ring, *sm.* orbit of the earth.
 ērēn, *ww.* III, honour.
 ervirrit, *see* ar-firren.
 erfuoron, *pret.* 3. *pl.* of ar-faran.
 ēgrēhtī = ēre-grēhtī, *sf.* mercy,
 grace.
 erhaban, *pp.* of ar-heffen.
 erhāhan = ar-hāhan.
 erhangen, *pp.* of ar-hāhan.
 ēiro (Goth. áiriza), *comp. aj.*
 former.
 ēristo, *aj. superl.* first; zi ēristo,
 at first, for the first time.
 ērist-boran, *part. aj.* firstborn.
 ercantis, *subj. pret.* 2. *sing.* of
 ir-kennen.
 er-kiosan, *sv.* II, try, choose,
 select.
 er-lōsida, *sf.* redemption.
 erlōsen = ar-lōsen.
 erougen, *see* ar-ougen.
 erreckit, *pp.* of ar-recken.
 ex-rahhōn, *ww.* II, tell, relate.
 er-sluogin, *pret. subj.* 3. *pl.* of
 ar-slahan.

erstērbēn = ar-stērbān.
 erwacta, *pret.* 3. *sing.* of ar-
 wecken.
 erwērphan = ar-wērphan.
 ēwa (Goth. áiws), *sf.* eternity,
 law.
 ē-wart, *sm.* ē-warto, *wm.* priest.
 ēwida, *sf.* eternity; zi ēwidu,
 everlastingly, for ever.
 ēwig, *aj.* eternal, everlasting.
 ēwin, *aj.* eternal.
 ēwinig, *aj.* eternal.
 ewit (Goth. awēpi), *sn.* flock of
 sheep.
 ēzzan, ēzan, *sv.* V, eat.
 ezgih, *sm.* vinegar.

F. V.

fagar, *aj.* beautiful.
 fāhan, *sv.* VII, catch, seize, take.
 fahs, *sm.* hair of the head.
 fallan, *sv.* VII, fall.
 far (*nom. pl.* ferri), *sm.* ox.
 fāra, fāri, *sf.* snare, danger,
 temptation.
 faran, varan, *sv.* VI, go.
 far-brennen, varprennen, *ww.* I,
 burn up.
 far-brinnan, *sv.* III, burn up.
 far-dolēn, fartholēn, *ww.* III,
 suffer, bear, endure.
 far-gēban, *sv.* V, give, forgive.
 farkip, *imper.* 2. *sing.* of far-
 gēban.
 far-couffen, -coufen, *ww.* I, sell.
 far-mullen, *ww.* I, break, pound.
 varprennen, *see* far-brennen.
 var-senken, -senkan, *ww.* I, sink,
 destroy.
 far-slintan, *sv.* III, swallow up.
 var-swēlhan, *sv.* III, swallow
 up, gulp up, suck up.
 fart, vart, *sf.* course, journey.
 fartān, *part. aj.* condemned, guilty,
 lost.
 fart-muodi, *aj.* weary, tired by a
 journey.

fasta, *sf.* fast, fasting.
fast-muoti, **fastmuati**, *aj.* constant, firm.
fater, **vater**, *sm.* father.
fater-lôs, *aj.* fatherless.
faz, *sn.* vessel.
fazza, **vazza**, *sf.* burden.
fêhôn, *vv.* II, eat, feast.
fêhtan, **vêhtan**, *sv.* III, fight.
felgen, *vv.* I, lay claim to something for oneself (*dat.*)
feizgit, **feizit**, *aj.* fat.
felt, **vêlt**, *sn.* field, land.
fêr, *av.* from afar.
fêrah, *sn.* life.
fërro, *av.* afar, distant, from afar.
fêrs, **vêrs**, *sm.* verse.
festi, *sf.* firmness; in **festi**, *av.* surely, certainly.
festinôn, *vv.* II, fasten, make fast.
fialun, *pret. pl.* of fallan.
fiant, **viant**, **fiant**, *sm.* enemy.
figa, *vf.* fig.
fihu, *sn.* cattle.
fillen, *vv.* I, scourge.
filu, **filo**, **vilo**, *uninfl. neut. c. gen.* and *av.* much.
fimf, **finf**, *num.* five.
findan, *sv.* III, find, perceive.
finf-hunt, *num.* five hundred.
finf-zug, *num.* fifty.
finger, **finger**, **vinger**, *sm.* finger.
finstarnessi, *sn.* darkness.
finstri, *sf.* darkness.
fior, **vior**, *num.* four.
fir-damnôn, *vv.* II, condemn.
firdân, *pp.* of **fir-tuon**; as *aj.* guilty.
firiha, **viriha** (*nom. pl.*), *sm.* men.
frina, **virina**, *sf.* guilt, sin, misdeed.
virin-lih, *aj.* terrible.
firin-lust, *sf.* criminal lust, desire.
fir-meiner, *vv.* show, make clear.
fir-sagên, *vv.* III, deny.
fir-slintan, *sv.* III, swallow up.

fir-stantnissi, *sm.* understanding.
fir-tragan, **firdragan**, *sv.* VI, bear, endure.
fir-tuon, *v. anom.* give pain, curse.
fir-wêrdan, *sv.* III, perish.
fir-wizzan, *pret.-pres. refl.* be sensible, reasonable.
fisc, *sm.* fish.
fisgo = **fisco**, *gen. pl.* of **fisc**.
fiur, **viur**, **vuir**, *sn.* fire.
fizus-heit, *sf.* cunningness, slyness.
fiêhtan, *sv.* III, plait, twist.
fiohan, **fiahhan**, *sv.* II, *tr.* and *intr.* escape.
fiiz, *sm.* diligence, zeal, exertion.
fiizzan, **gifiizzan**, *sv.* I, strive zealously.
fiizzig, **fiizig**, *aj.* diligent, zealous.
fôhe, *aj. pl.* few.
fol, *aj. c. gen.* and *dat.* full.
folgên, *vv.* III, follow.
folk, **fole**, *sn.* people.
vol-list, *sf.* help, aid, pleasure.
folлон, *av.* completely, very.
fon, **von**, *prep. c. dat.* and *instr.* from, concerning, about, by;
fon thiu, therefore; **fon thên**, among them.
fona, *prep. c. dat.* from, of.
fora, **for**, **vora**, *prep. c. dat.* before, in the presence of, against.
fora-faran, *sv.* VI, go before.
fora-sago, *wm.* prophet.
for-brennen, **varbrennen**, *vv.* I, consume, burn up.
forhta, *sf.* fear.
forhtantên, *part. dat. pl.* of **forhten**.
forhten, *vv.* I, fear, be afraid, be in fear.
vor-faran, see **fur-faran**.
for-gêban, *sv.* V, forgive.
for-coufen, *vv.* I, sell.
for-lâzan, *sv.* VII, forgive, leave, dismiss, send away.
for-lâznessi, *sn.* forgiveness.

vorliez, *pret.* 1. 3. *sing.* of for-lāzan.

for-lust, *sf.* loss, waste.

forna, *av.* before.

for-stantan *sv.* VI (*pret.* -stuont, -stuot), understand, get to know, perceive.

frāgēn, *vv.* III, ask.

fram, *av.* forwards, far, out.

fram-bringan, *sv.* III (*see* § 154, 2), bring forwards, proclaim.

fram-hald, *aj.* bent forward, forward.

fram-quēman, *sv.* IV, go out.

frāno, *see* frōno.

frawa-lichō, *av.* joyfully.

frēht, *sf.* service, merit.

fremmen, fremen, *vv.* I, fulfil.

frewida, *sf.* joy.

frewen, frouwen, *vv.* I, be glad; *refl.* rejoice.

fridu, *sm.* peace.

friie-tag, *sm.* Friday.

frist, *sf.* time.

friunt, vriunt, *sm.* friend.

frō (Goth. frauja), *wm.* master; frō mīn, used only in reference to Christ or an angel.

frōnisc, frōnisg, *aj.* beautiful, shining, holy.

frōno, frāno, *aj. indecl.* (properly *gen. pl.* of frō, master), divine, holy, beautiful.

frowōn, frouwōn, *vv.* II, *refl.* rejoice.

fruht, *sf.* fruit.

fruma, *sf.* advantage, interest.

frummen, frumman, gifrummen, *vv.* I, perform, do, make.

fuir, vuir, fiur, *sv.* fire; *see* fiur.

fullen, *vv.* I, fulfil, fill.

fullida, *sf.* completion, end.

fuogen, fuagen, *vv.* I, unite, put together, combine.

fuogi, fuagi, *sf.* addition, connection.

fuoq, *sm.* foot.

furben, *vv.* I, sweep, clean.

furdur, *av.* further to the front, henceforth.

fur-faran, vorfaran, *sv.* VI, pass away.

fur-goumo-lōsōn, *vv.* II, neglect, disregard.

furi, *prep. c. acc.* before.

furi-faran, *sv.* VI, pass by.

furi-magan, *pret.-pres.* get the upper hand, overcome.

furiro, *av. comp.* to furi, former, greater, more; *neut. aj.* as *av.* furira, more.

furi-sizzen, -sitzen, *sv.* V, sit away, lose by sitting.

furi-stentida, *sf.* understanding.

furcoufit, *pres. 3. sing.* of far-couffen.

furlāzgan = for-lāzan.

furlegan, *pp.* of fur-ligan, as *aj.* adulterous.

fur-ligan, *sv.* V, commit adultery.

fur-liosan, forliosan, *sv.* II, lose, destroy.

fur-nidaren, *vv.* I, condemn.

furnidirit = furnidarit.

furstantan = for-stantan.

fur-wērdan, *sv.* III, perish.

fuzze = phuzza, *sf.* well.

G.

gāhen, gigāhen, *vv.* I, hasten, hurry.

gāhūn, *av.* quickly, suddenly.

galla, *wf.* gall.

galtan = gi-haltan.

gaman, *sm.* play, fun, joy.

gān, *see* gangan.

ga-nerien = nerien.

gang, *sm.* a going, walking, way.

gangan, gān, gēn, *sv.* VII, go, walk.

ga-nist, kanist, *sf.* deliverance, safety.

ga-nuhtsam, kinuhtsam, *aj.* plenteous.

gaot, = guot.
 garawen, garuen, *ww.* I, make ready, prepare.
 garwen = garawen.
 garo (*gen.* garwes), *aj.* ready.
 garo, *av.* entirely, completely, very.
 gart, *sm.* boundary, circle.
 gast, *sm.* guest.
 gast-hūs, *sm.* inn.
 gēba, *sf.* gift.
 gēban, kēpan, *sv.* V. give, grant.
 geet, *pres.* 3. *sg.* and 2. *pl.* to gangan.
 gegin-wērti, *sf.* presence.
 gēhan, *sv.* V. confess. See § 67.
 geist, *sm.* ghost, spirit.
 ge-kunni, *aj.* inborn, hereditary.
 gēltan, *sv.* III, return, make good, pay for, pay.
 genēr, *see* jenēr.
 gēr-n-līho, *av.* diligently, earnestly, carefully.
 gērno, kērno, *av.* gladly, readily, willingly.
 gēron, kēron, *ww.* II, gērēn, *ww.* III, wish, request.
 gevuhti, *pret. subj.* 3. *sg.* of fēhtan.
 gi-beini, *sm.* bones, legs.
 gi-bērahtōn, -bērehtōn, *ww.* II, glorify.
 gi-bēran = bēran.
 gi-bērgan = bērgan.
 gi-bēt, gebēt, kebēt, *sm.* prayer.
 gi-biotan, *sv.* II, bid, order, command.
 gi-birgi, *sm.* mountain, hilly country.
 gibiuđst, *pres.* 2. *sg.* of gi-biotan.
 gi-bot, *sm.* edict.
 gi-burt, *sf.* birth.
 gi-thank, gidane, gadanch, *sm.* thought.
 gi-thingī, *sm.* consultation, hope.
 gidiurit, *see* tiuren.

gi-drahta, *see* trahta.
 githrewen = throwen.
 giduet, *imper.* 2. *pl.* of tuon.
 giduot, *see* tuon.
 gi-thiuto, *av.* suitably, fitly, nobly.
 gi-entōn, *ww.* II, end, accomplish.
 gi-fang, *sm.* dress, clothing.
 gi-fangida, kefangida, *sf.* captivity.
 gi-fēhan, *sv.* V, rejoice, be glad.
 givēha, *subj. pres.* 3. *sg.* of gi-fēhan.
 gi-fēho, *wm.* joy, gladness.
 giflang, *pret. sg.* of fāhan.
 gi-folgēn, *ww.* III, pursue, follow.
 gi-fremmen, gifremen, *ww.* I, perform, fulfil.
 gift, *sf.* gift.
 gi-fullen, *ww.* I, fulfil, perform, accomplish.
 gi-gāhan, *see* gāhen.
 gi-haltan (galtan), cahaltan, *sv.* VII, hold, keep, preserve.
 gi-heilen, *ww.* I, heal, save.
 gi-hōhen, *see* hōhen.
 gi-hugen, *ww.* I; think; *c. gen.* remember.
 gi-kiosan, *sv.* II, choose.
 giquētan, *pp.* of quēdan.
 gilamf, *pret.* 3. *sg.* of gi-limphan.
 gi-lāri, *sm.* room, space, abode.
 gilērit, *pp.* as *aj.* learned.
 gi-līh, *aj.* like, similar; after *gen. pl.* = each, every.
 gi-līho, *av.* in like manner.
 gi-līhnessi, *sm.* parable.
 gi-limphan, *sv.* III, be meet, fit; *impers. c. dat.* = oportet, decet.
 gilinpfit = gilimphit.
 gi-louba, galaupa, calaupa, kalauba, *sf.* faith, belief.
 gi-louben, *ww.* I, believe, *c. dat.*
 gi-laubo, *wm.* faith.
 gi-lumpf-līh, gilumpli, *aj.* befitting, fit, suitable.
 gi-lust, *sf.* desire, joy, satisfaction.

gi-lust-lih, *aj.* joyful, pleasant.
 gi-lüten = lüten.
 gi-macha, *sf.* thing, affair.
 gi-mahha, *wf.* wife.
 gi-marcôn, *wv.* II, appoint.
 gi-meinen, *wv.* I, make common, unite, exhibit.
 gi-mirrôt, *aj. part.* spiced or mixed with myrrh.
 gi-munt, *sf.* memory.
 gi-muntigôn, *wv.* II, remember.
 gi-nâda, ganâda, genâda, kanâda, *sf.* mercy, grace, favour.
 gi-nâdig, kenâdig, *aj.* kind, merciful.
 gi-nâdôn, *wv.* II, genâden (kenâdit, Ps. cxvi), *wv.* I, be gracious, have mercy upon.
 gi-nemnen = nemnen.
 gi-nësan, ganësan, *sv.* V, be saved, remain alive, get away.
 gi-nôto, *av.* exactly, zealously, very.
 gi-nôz, *sm.* sharer, partaker.
 gi-nuog, kinuog, *aj., av.* enough.
 gi-nuogi, ginuagi, *aj.* enough.
 gi-nuogi, ginuagi, *sf.* abundance, sufficiency.
 gi-nuhtsamî, *sf.* abundance, plenty.
 gi-offanôn (*pret. sg.* gioffonôta), *wv.* II, open.
 giozgan, *sv.* II, pour.
 gi-râti, garâti, *sm.* advice, resolve, conclusion.
 girêhfestigôt, *pp.* of rêht-festigôn.
 girida, kirida, kyrida, *sf.* desire, lust.
 gi-rihten, *wv.* I, *c. gen.* inform of, acquaint with; direct, guide.
 girren, *see* irren.
 gi-rusti, *sm.* arrangement, preparation.
 gi-samanôn, *wv.* II, gather together.
 gi-sëhan = sëhan.

gi-sellio, *wv.* house-mate, companion, friend.
 gi-semôn, *wv.* II, assemble.
 gisentidiu, *pp. nom. pl. neut.* of senten.
 gi-sezzen, -setzen, *wv.* I, place, put.
 gi-siht, *sf.* vision.
 gi-sindi, *sn.* retinue.
 gi-scaft, *sf.* creature.
 gi-skeid, *sn.* separation, decision, end.
 gi-scouwôn, *wv.* II, look upon, regard.
 gi-scrib, *sm.* writing, scripture, census.
 gi-standan, to stand; *see* stantan.
 gi-stillen = stillen.
 gi-stirri, *sm.* star, constellation.
 gi-sund, *aj.* safe, sound, unhurt.
 gi-trenken, *wv.* I, give to drink.
 gi-triwi, gidriuwi, *aj.* true, faithful.
 gi-turran, gidurran, kiturran, *pret.-pres.* dare, venture.
 gi-wahan, *sv.* VI, mention, relate.
 gi-walt, *sf.* power.
 gi-waltan, kiwaltan, *sv.* VII, rule over, wield.
 gi-want, *sm.* turning, end.
 giwant, *pp.* of gi-wenten.
 gi-wara, *av.* carefully, attentively.
 gi-wara-lichô, *av.* in truth, truly.
 gi-wâti, *sm.* clothing, garment, dress.
 gi-wëdar, *pr.* both the one and the other, both.
 gi-wëlih, *pr.* all, every one.
 gi-weltig, *aj.* having power, powerful.
 gi-wenten, *wv.* I, convert, turn.
 gi-wërban, *sv.* III, turn, convert.
 gi-wërdôn, kawërdôn, *wv.* II, deign, vouchsafe, be pleased.
 gi-wërri, *sm.* sedition, rebellion.
 gi-wëssô, *av.* indeed, certainly, therefore, but.

gi-widarōn, *ww.* II, resist, be against, be hostile to.
 gi-winnan, *sv.* III, attain, reach, conquer.
 gi-wissī, *sf.* certainty; in giwissī, certainly.
 gi-wizȳda, kawizȳda, *sf.* understanding, wisdom.
 gi-wiznessi, *sf.* testimony, covenant.
 gi-wiz-scaf, *sf.* testimony.
 gi-won, *aj.* wont, accustomed.
 gi-wona, *swf.* custom.
 gi-wona-heit, *sf.* custom.
 giwuagin, *subj. pret. pl.* of gi-wahan.
 gi-wurt, *sf.* joy, pleasure.
 gi-zal, *aj.* easy, quick.
 gi-zāmi, *aj.* becoming, fitting.
 gi-zeihhanōn, *ww.* II, signify, give a sign.
 gi-ziug, *sn.* implement.
 gi-zungi, *sn.* language.
 gold, *sn.* gold.
 gom-man, *sm.* husband.
 gomo, *wm.* man.
 got, god, *sm.* God.
 got-cūnd, *aj.* divine.
 got-man, *sm.* servant of God.
 goto-webbi, *sn.* purple robe.
 goto-webbin, *aj.* purple.
 gouma, *sf.* dinner, supper, good fortune; gouma nēman, perceive, observe.
 grab (*pl.* grebir), *sn.* grave, tomb.
 graban, *sv.* VI, dig up.
 grāvo, *wm.* ruler, president, governor.
 grūoni, *aj.* green.
 gund-fano, *wm.* war-standard.
 guollih, guallih = guatlīh, guotlih, *aj.* good, friendly, glorious; *av.* guallico.
 guot, guat, gaot, *aj.* good; *comp.* bezȳiro, *superl.* bezȳisto.

H.

habēn, hapēn, haban, hapan, *ww.* III, have.
 haft, *aj.* bound, chained.
 hāhan, *sv.* VII, hang, crucify.
 hālingon, *av.* secretly.
 halōn, *see* holōn.
 haltan, *sv.* VII, watch, keep, hold.
 halz, *aj.* lame.
 hamal-stat, *sf.* place of Calvary.
 hangēn, *ww.* III, hang.
 hano, *wm.* cock.
 hansa, *sf.* cohort.
 hant, *sf.* hand.
 hantolōn, *ww.* II, touch with the hand, treat.
 hapan, *see* habēn.
 hapēta, *pret. sg.* of habēn.
 haranscara, *see* harm-scara.
 harēn, herēn (Goth. hazjan), *ww.* III, call, cry.
 harm, *sm.* harm, insult, outrage.
 harm-scara, haranscara, *sf.* painful punishment, chastisement.
 hart, herti, *aj.* hard.
 harto, *av.* very much.
 hazȳōn, *ww.* II, hate.
 hē = hēr, *see* ēr.
 hebet, *imper. 2. pl.* of heffen.
 hebig, *aj.* = hevig, heavy.
 hebiti, hebitōs, hebit, *see* § 169, 2.
 heffen, hevan, heven, *sv.* VI, lift, raise.
 hefig, hevig, hebig, *aj.* heavy, weighty, important; hefig sīn, be troublesome.
 heidan, *aj.* as *subst.* pagan, heathen.
 heidan, heidin, *aj.* heathen.
 heigan, *see* eigan.
 heil, *aj.* safe, unhurt, sound, whole; heil wis! = Lat. salve, ave, hail!
 heilæ, *acc. pl. masc.* of heil.

heilag, *aj.* holy.
 heilagnessi, *sn.* holiness.
 heilagön, *vv.* II, hallow, sanctify.
 heilant, *sm.* Saviour, Jesus.
 heilazen, *vv.* I, greet, salute.
 heilazunga, *sf.* salutation.
 heilen, *vv.* I, save, heal.
 heili, heilida, *sf.* safety, salvation.
 heilizita, *pret. sg.* of heilazen.
 heim, *smn.* home.
 heimina, *av.* away from home,
 from home.
 heim-wartes, *av.* homewards.
 heit-hafa, *aj.* belonging to the
 priesthood.
 heiz, *aj.* hot, urgent, important.
 heiz-muotī, *sf.* anger, wrath.
 heizgan, heizan, *sv.* VII, *intr.* be
 called; *tr.* name, command.
 heizgo, heizo, *av.* ardently, fer-
 vently.
 helden, *vv.* I, bend.
 hëlfa, *sf.* help.
 hëlfan, hëlphan, *sv.* III, help.
 hëlphant, *sm.* elephant.
 hëllan, *sv.* III, sound.
 helli-wizgi, *sm.* punishment of hell,
 hell.
 hër, *pr.* he, see èr.
 hëra, *av.* hither.
 hëra-sun, *av.* hither.
 hërda, see èrda.
 herën, see harën.
 heri, *sm.* army.
 heri-zoho, *wm.* chief.
 hërösto, hëristo, *aj. superl.* chief.
 hëröti, *sm.* mastership, superiority,
 magistrates, senate.
 hërro, *wm.* master.
 herti, see hart.
 hertī, *sf.* hardness.
 hërza, *wm.* heart.
 hiar, hia, hër, *av.* here.
 hiengin, *subj. pret. pl.* of hāhan.
 hier, here; see also hiar.
 hier-wist, *sf. (lit. being here),* life
 on earth.

hilfa = hëlfa, help.
 himil, *sm.* heaven.
 himilise, himilisg, *aj.* celestial,
 heavenly.
 hinān, *av.* from this place; fon
 hinān, moreover, besides.
 himil-zungal, *sm.* heavenly star.
 hina-vart, *sf.* departure, journey to.
 hintar-quēman, *sv.* IV, go back,
 be frightened (*c. gen.*).
 hio = io, eo, ever.
 hirti, *sm.* shepherd.
 hiu, *pr. instr. sg.* to waz, there-
 fore; bi hiu, wherefore.
 hiutu, *av.* on this day, to-day.
 hiwiski, *sm.* family.
 hlūten, lūten, *vv.* I, give a sound,
 sound.
 hōh, *aj.* high.
 hōhen, gihōhen, *vv.* I, make
 high, exalt.
 hōhi, *sf.* height; fon hōhi (*ex*
alto), from on high.
 hōhisto, *aj. superl.* of hōh.
 hōisto = hōhisto.
 hold, holt, *aj.* gracious, faithful.
 holōn, halōn, *vv.* II, holēn, *vv.*
 III, fetch, call, invite.
 holz, *sm.* wood.
 hōna, *sf.* derision, mockery.
 hōnen, *vv.* I, spot, mock.
 hōn-lih, *aj.* ignominious.
 hōren, hōrrēn, *vv.* I, hear; *c. dat.*
 obey.
 horn, *sm.* horn.
 horn-gibruoder, *sm.* leper.
 houbit, houpit, *sm.* head.
 huggen, huckan, gihukken,
 kyhukken, gihuggen, *vv.* I,
 think of.
 huldī, *sf.* favour.
 hungaren, *vv.* I, hunger.
 hunteri, *sm.* centurion.
 huora, *sf.* dultery.
 hursken, hursgen, *vv.* I, exercise,
 make zealous.
 hūs, *sm.* house.

I.

iā, *see* jā.ibu, *ipu*, *cj.* if.ih, *pers. pr.* I.ilen, illen, *ww.* I, hasten.ilunga, *sf.* haste.im-bot, *sn.* command, order.

imos = imo ës.

imoꝝ = imo iꝛ.

in, *prep. c. acc.* into; *dat. instr.* with, in, among, between; in alawāri, verily; in thiū, in this, herein.in, *pr. dat. pl.*, to them.inan, him (*acc.*).inan, *prep. c. dat.* in, within; inan in, within themselves.in-brinnan, inprinnan, *sv.* III, take fire, kindle, inflame.in-thihan, *sv.* I, *c. gen.*, to undertake a thing.in-fāhan, *sv.* VII, conceive.in-gagan, *prep. c. dat.* against.in-gangan, ingān, *sv.* VII, enter, go into.ingeit, *pres. 3. sg.* of in-gangan.in-gēltan, *sv.* III, *c. gen.* pay for, pay penalty for.in-crēbōn, *ww.* II, rebuke.in-liuhten, *ww.* I, give light.innan, inan, innana, *av.* within, inside.innuovilu, *sn. pl.* entrails; innuovilu miltida, viscera misericordia, most inward (tender) mercy.inphieng, *pret. 3. sg.* of int-fāhan.inti, indi, ind, *cj.* and; *see* anti; inti . . . inti, both . . . and.intfagana, *pp. acc. sg. fem.* of int-fāhan.int-fāhan, *sv.* VII, conceive, take under one's protection, receive.int-fuoren, intfuaren, *ww.* I, lead away, withdraw, remove.int-gangan, *sv.* VII, escape, get away.int-liheri, inliheri, *sm.* usurer, money-lender.

inphāhan = in-fāhan.

int-sizzen, insizzen, *sv.* V, fear, apprehend.in-trātan, *sv.* VII, be afraid of.int-wāten, *ww.* I, undress, take off.io, eo, *av.* ever, always.io-gi-wēlih, *pr.* each, every, all.io-gi-lih, iagilih, *cj. pr.* each.ioh, *see* joh.io-man, iaman, eoman, *pr. indef.* anyone.io-mēr, iamēr, *av.* ever.io-wiht, iawiht, *pr.* anything, aught.ipu, *see* ibu.ir, *prep.*, *see* ur.ir, *pr. pers.* ye.ir-barmēn, erbarmēn, *ww.* III, have pity or compassion on.ir-bitan, *sv.* I, expect, abide.ir-thenken, *ww.* I, devise, think out.irdin, *cj.* of earth.ir-thwesben, *see* thwesben.ir-findan, *sv.* III, find.ir-forhten, yrforhten, *ww.* I, *refl.* be afraid.ir-fullen, *ww.* I, fulfil.ir-furben, yrfurben, arfurpan, *ww.* I, sweep clean, sweep away.ir-gēban, argēban, *sv.* V, give up, hand over.ir-kennen, *ww.* I, perceive, know, understand.ir-knān, irknāhaen, *ww.* I (*pret.* Otfrid irknuatit), know, recognise, perceive.ir-lesgen = arlesgen, *ww.* I, destroy.ir-reinōn, *ww.* II, make clean.irren, girren, *ww.* I; irrōn, girrōn, *ww.* II, lead astray.

ir-retten, *vv.* I, deliver, rescue.
 irrôn, *vv.* II, go astray, err.
 ir-sagên, *vv.* III, tell in full.
 ir-skinan, *sv.* I, begin to shine, shine.
 irsluagîn, *pret. pl. subj.* of arslahan.
 ir-smähên, *vv.* III, become small, appear insignificant.
 irstêrbân = ar-stêrbân.
 ir-suochen, -suohhen, -suachen, *vv.* I, seek, investigate.
 ir-teilen, irdeilen, *vv.* I, judge, condemn.
 irdualta, *pret. sg.* of ir-twellen.
 ir-twellen, irdwellen, *vv.* I, retard, delay, put off.
 ir-wellen, *vv.* I, choose, intend.
 ir-wenten, *vv.* I, turn aside.
 ir-werten, arwartan, *vv.* I, hurt, destroy.
 ir-wintan, *sv.* III, *c. gen.* cease a thing.
 ir-zellen, *vv.* I, relate.
 isîn, *aj.* of ice; isîne steina, crystals, cryolites.
 ita-wîz, itiwîz, *sm.* reproach.
 ital, *aj.* empty.
 it-mâli, *aj.* festive.
 iu, *pr. dat. pl.* to thû.
 iû, *see* jû.
 iung, *see* jung; iungiro, *see* jungiro.
 iuwêr, iuwêr, *poss. pr.* your.
 iû, *prep.*, *see* aû.
 iû, *pr. it.*
 iû, *imper. 2. sg.* of êzzan.

J.

jâ, iâ, *av.* yea, verily.
 jâmar, *smm.* sorrow, grief.
 jâr, *sn.* year.
 jêhan, gêhan, *sv.* V, confess, declare. *See* § 67.
 jenêr, genêr, *pr. dem.* that, yon.
 joh, ioh, even, also, and.

jû, iû, *av.* now, already, yet.
 jung, iung, *aj.* young; *comp.* jungiro, as *subst.* disciple; *superl.* jungisto, youngest, last.

K, C (before a, o, u), Ch, Q.

ka-danch, cadanc, *sm.* thought.
 ca-haltan, *see* gi-haltan.
 ca-laupa, kalauba, *see* gi-louba.
 ka-nâda, *see* gi-nâda.
 kap, *pret. 3. sg.* of gēban.
 kanerien, canerien = nerien.
 ka-wêrdôn, *see* gi-wêrdôn.
 ka-wîzzîda, *see* gi-wîzzîda.
 ke-bêt, *see* gi-bêt.
 ke-fangida, *see* gi-fangida.
 keisur, keisor, *sm.* emperor.
 kêc-prunno, *see* quêc-brunno.
 kecriftiu, *pp. fem. sg. nom.* of kripfen.
 ke-lop, *aj.* praised, renowned.
 kempfo, khenfo, *wm.* warrior, soldier.
 kêrno, *see* gêrno.
 chuanheit = kuanheit.
 khuning, khunio, *see* cuning.
 ki-huct, *sf.* memory, thought.
 ki-halôn, *see* gi-halôn.
 kicorana, *pp. pl.* of kiosan.
 ki-lîh, *see* gi-lîh.
 ki-nâda, *see* gi-nâda.
 kinamta, *pret. sg.* of nemnen.
 kind, *sn.* child.
 kinuok, *see* ginuog.
 kiosan, *sv.* II, choose.
 kipannit, *pres. 3. sg.* of bannan.
 ki-scirri, *sn.* vessel.
 ki-starkan, *vv.* I, make strong, fortify.
 kistentit, *pres. 3. sg.* of ki-standan, gi-standan.
 ki-tar, *pres. 1. 3. sg.* of ki-turran, gi-turran.
 ki-tarnen, *vv.* I, hide, conceal.
 kitriuft, *pres. 3. sg.* of trioffan.
 clafunga, *sf.* gnashing.

kleiben, *ww.* I, fasten.
 kleini, *aj.* pretty, neat, small; *av.* kleino.
 kleini, *sf.* neatness, exactness, art.
 knēht, *sm.* boy, servant.
 kneo, knio (*gen.* knēwes, kniwes), *sn.* knee.
 come, *subj. pres.* 3. *sg.* of quēman. See § 155, note.
 com-men, gom-man, *sm.* husband.
 corn, korn, *sf.* corn.
 corōn, *ww.* II, *c. gen.* taste, test, try.
 corōna (Lat. corona), *sf.* garland, crown.
 kōsa, *sf.* point of dispute, narration.
 kōsōn, *ww.* II, speak.
 costunga, *sf.* temptation.
 kot, got, *sm.* God.
 couf, *sm.* business.
 couffen, coufen, *ww.* I, buy.
 kreftig, *aj.* strong, powerful.
 crippea, *sf.* manger.
 kripfen, kriffen, *ww.* I, snatch away, seize.
 crūci, chrūci, krūci, *sn.* cross, crucifix.
 crūzōn, *ww.* crucify.
 quādhun, *pret.* 3. *pl.* of quēdan.
 quēo, chuēch, *aj.* quick, alive, living.
 quēo-brunno, kēcpruno, *wm.* living water; *acc. sg.* quēo-prunnan.
 quēdan, *sv.* V, say, tell, name.
 kuelēn, *see* kuolēn.
 quēman, *sv.* IV, come.
 quēna, *sf.* wife, woman.
 quidiu = quidu ih.
 cumin, *sm.* cuminum, cummin.
 cumist, cumit. 2. 3. *sg.* of quēman, *see* § 155, note.
 cund, *aj.* known; as *subst. pl.* kinsfolk.

kunden, chunden, *ww.* I, proclaim, show, announce.
 cunigin, *sf.* queen.
 cuning, kaunio, khuning, *sm.* king.
 kuning-lih, *aj.* kingly, regal.
 cunni, chunni, *sm.* race, generation, kinship.
 kuolēn, kuolēn, *ww.* III, become cool.
 kuon-heit, kuanheit, *sf.* boldness, bravery.
 kuoni, kuani, chuani, *aj.* brave.
 kuono, *av.* bravely.
 kuphar, chupfer, (Lat. cuprum), *sm.* copper.
 curet, *see* curi.
 curi, *pl.* curit, curet, *imper.* with *neg.* ni curi = Lat. noli; properly the *subj. pret.* to kiosan.
 kurti, *sf.* shortness, brevity.
 cus, *sm.* kiss.
 cussen, cussan, *ww.* I, kiss.
 kyhukken, *see* huggen.

L.

ladōn, *ww.* II, invite, call.
 lahan, *sm.* veil.
 lahhan, *sm.* cloth, cloak.
 lacta, *pret. sg.* of lecken.
 lamb, *sm.* lamb.
 lang-lih, *aj.* long.
 lango, *av.* long, long time.
 lant, *sm.* land.
 lant-scaf, *sf.* district, country.
 lant-thiot, *sm.* people of the land.
 lastar, blame, complaint.
 lāzgan, lāzan. *sv.* VII, let, allow, leave; lāz nū, used like Lat. sine.
 lazzēn, *ww.* III, tarry, linger.
 lauc, *see* loug.
 lēbēn, lēpēn, *ww.* III, live.
 lecken, *ww.* I, wet.
 legen (Goth. lagjan), *ww.* I, lay place.
 leid, *sm.* grief, pain.

leidhōr, *comp.* to leid; *intj.* alas!
 leisten, *vv.* I, perform, grant.
 leiten, *vv.* I, lead.
 leitid, *sm.* guide, leader.
 lengi, *sf.* length.
 lenzo, *wm.* spring.
 leō (*gen.* lēwes), *sm.* grave.
 lēra, *sf.* teaching, doctrine.
 lēren, lēren (*Goth.* lāisjan), *vv.*
 I, teach, instruct.
 lēsen, *sv.* V, read, gather.
 lēwes, lēs, *interj.* ah! alas!
 lewinna, *wf.* torrent, stream.
 lib, lip, *sm.* life, body.
 libben (from *libjan), *vv.* I, live.
 lid, *sm.* wine, a kind of spirituous
 intoxicating drink.
 lidan, *sv.* I, go, drive.
 ligan (from *ligjan), likkan, *sv.*
 V, lie, lie down.
 lih-hamo, lihamo, *wm.* body,
 corpse.
 lihezari, *sm.* hypocrite.
 lindo, *av.* softly, mildly.
 linēn, *vv.* III, recline, lean down.
 liod, lioth, *sm.* song, hymn.
 liogan, *sv.* II, lie (mentiri).
 liot, *sm.* light.
 liozzan, *sv.* II, draw lots, cast
 lots.
 lip-leita, lib-leita, *sf.* livelihood,
 sustenance.
 list, *sm.* science, art.
 listig, *aj.* wise, cunning.
 liuf, *pret.* I. 3. *sg.* of loufan.
 liuhten, *vv.* I, shine.
 liut, *sm.* folk.
 lob, *sm.* praise, glory.
 lobōn, *vv.* II, praise.
 loc, *sm.* hair.
 lōnōn, *vv.* II, *dat. pers. gen. rei,*
 reward.
 lōs, *sm.* dissoluteness, wantonness.
 lösen, lōsan, *vv.* I, make free,
 free, deliver.
 lōsunga, *sf.* deliverance, redemp-
 tion.

loufan, *sv.* VII, run.
 loug, lauc, *sm.* flame.
 lōz, *sn.* lot, fate; in lōzge = Lat.
 sorte.
 luft, *sf.* air.
 lugi, luki, *sf.* lie, untruth.
 lugināri, *sm.* liar.
 lucil = luzil.
 lust, *sf.* joy, gladness.
 lusten, *vv.* I, *impers. c. dat.* wish
 for.
 lūten, *see* hlūten.
 lūto, *av.* loudly, aloud.
 luzzig, luzig, *aj.* little.
 luzzil, luzil, lucil, *aj.* small,
 little.

M.

māg, māk, *sm.* relation.
 maga-zogo, magaczogo, *wm.* edu-
 cator, trainer.
 magad-burt, *sf.* bringing forth
 from a virgin.
 magan, mukan, *pret.-pres.* be
 able.
 māgin, *sf.* kinswoman.
 mahal, *sm.* judgment, doom.
 mahalen, *vv.* I, betroth.
 mahal-stat, *sf.* place of judgment.
 maht, *sf.* strength, power.
 maht, *pres. 2. sg.* of magan,
 mukan.
 mahtig, *aj.* mighty.
 mac, *pres. 1. 3. sg.* of magan,
 mukan.
 machōn, *vv.* II, make, do, pre-
 pare.
 mammunti, *sm.* friendliness, gentle-
 ness, blessedness.
 mamento, *av.* gently, friendly,
 lovingly.
 man (*gen.* mannes), *sm.* man.
 manag, *aj.* much; *nom. pl. masc.*
 manage, many.
 manag-falt, *aj.* manifold.
 man-kunni, manchunni, *sm.* man-
 kind.

mannilih, *aj.* each, every.
 mannogilih, *aj.* each, every.
 man-slagō, *wm.* murderer.
 man-slahta, *sf.* murder.
 māno, *wm.* moon.
 mǎnōd, *sf.* month.
 mauōn, *ww.* II, warn, exhort, re-
 mind.
 mǎnūde, *dat. sg.* of mǎnōd.
 māren, *ww.* I, make known, pro-
 claim.
 marha, *marca, sf.* boundary, land,
 end.
 marha, *sf.* mare, horse.
 māri, *sm.* news, tidings, story;
 māri tuon, make known, pro-
 claim, relate.
 marcōn, *marchōn, ww.* II, mark
 off, settle, appoint.
 marrit, *pres. 3. sg., see merren.*
 māsa, *wf.* wound, scar.
 megin, *sn.* strength, power.
 meina, *sf.* opinion; *bi thia*
meina, verily.
 meinē, *ww.* I, mean, think.
 mein-swart, *sm.* perjury, false
 oath.
 mein-tāt, *meindāt, sf.* evil deed.
 meistar, *sm.* master.
 meisto, *aj. superl.* greatest.
 menden, *ww.* I, rejoice.
 menigī, *sf.* multitude, crowd, host.
 menigiro, *comp.* of manag.
 menniskī, *sf.* human form.
 mennisco, *mennisgo, wm.* man.
 meri-grioz, *sm.* pearl.
 mēro (Goth. *máiza*), *aj. comp.*
 greater; *av. mēr; neut. pl.* as
av. more.
 mērōn, *ww.* II, increase.
 merren, *marran, ww.* I, hinder,
 prevent, disturb, mar.
 mētar (Lat. *metrum*), *sn.* metre.
 mēz, *sn.* measure.
 mēzzan, *sv.* V, measure.
 mieta, *miata, svf.* reward, pay,
 wages.

mihil, *mihhil, aj.* great.
 mihhilnessi, *sf.* majesty.
 mihhilōsōn, *ww.* II, magnify.
 miltida, *sf.* mercy.
 mīn, *poss. pr.* my.
 minniro, *aj. comp.* less; *av. min.*
 minna, *sf.* love.
 minnōn, *ww.* II, love, like.
 minza, *wf.* mint.
 mirra, *myrra, wf.* myrrh.
 misken, *misgen, ww.* I, mix.
 missadāhta, *pret. sg.* of missi-
 thenken.
 misse-lēbēn, *ww.* III, lead a bad
 life.
 missi-sprēhhan, *missasprēhhan,*
sv. IV, speak amiss.
 missi-tuon, *missatuon, v. anom.*
 do amiss.
 missi-, *missa-thenken, ww.* I,
 think amiss, wrong.
 missi-, *missa-tāt, sf.* misdeed.
 missi-trūwēn, *missidrūēn, ww.*
 III, mistrust.
 mit, *prep. c. dat. and instr.* with;
rarely acc. with; *mit thiu, mit*
diu, when, while, after, seeing
 that.
 mittemo, *wm.* the midst, middle.
 mitti, *aj.* middle.
 mittila-gart, *mittilgart, sm.*
 earth, world.
 mohta, *pret. I. 3. sg.* of magan,
 mugan.
 mord, *sm.* murder.
 molta, *sf.* dust, earth.
 morgan-lih, *aj.* pertaining to the
 morning, morning.
 mōt, *see muot.*
 mugan, *magan, makan, pret.*
pres., may, be able; *pres. I. 3. sg.*
mag, mac; pret. sg. mohta.
 mugga, *mucca, svf.* gnat, midge.
 mund, *sm.* mouth.
 muoter, *muater, sf.* mother.
 muor, *sn.* moor, swamp.
 muos, *sn.* food.

muot, muat, môt, *smn.* mind, spirit, courage.
 muozzan, muozan, *pret.-pres.* may, can, must.
 muruwi, *aj.* tender.
 muspilli, *sn.* destruction of the world, day of judgment, the last day.

N.

nâh, *prep. c. dat. and instr.* near, close by, by, about.
 nâhen, *vv.* I, approach, come near.
 nâhisto, *superl. to nâh; subst. um.* neighbour.
 naht, *sf.* night.
 naht-wahta, *sf.* nightwatch.
 nâh-wist, *sf.* a being near.
 nalles (= ni-alles), nalas, nales, *av.* not, not at all, not however.
 namo, *wm.* name.
 namôn, *vv.* II, name.
 namtun, *pret. pl.* of nemnen.
 nan, = inan, him.
 nartha, *sf.* narda.
 natra, *wf.* viper, adder.
 ne = ni, not.
 neigen, *vv.* I, bend, incline.
 nēman, = niō-man, *sm.* no one.
 nēman, *sv.* IV, take, take down.
 nemnen, nemnan, nemmen, *vv.* I, call, name, invoke.
 nerien, nerren, nerian, nerren, nerran, *vv.* I, save, rescue.
 ni, *neg. part.* not.
 nibi, nube, nub, *aj.* unless.
 nîd, *sm.* hate, envy, anger.
 nidar, *av.* below.
 nidar-gi-sezzen (Goth. satjan), *vv.* I, put down.
 nidar-stigan, *sv.* I, descend, come down.
 nidarunga, *sf.* condemnation.
 niezant, *pres. 3. pl.* of niozan.
 nih-ein, niehein, *pr.* no one, not one.

nio, *av.* never; strengthened form nio in altare.
 nio-man, *pr.* no one.
 nio-wiht, *sn.* nothing.
 niozzan, niozan, niazan, *sv.* II, use, enjoy, share in.
 nist, is not.
 niunto, ninth.
 niuwi, niwi, *aj.* new.
 ni-wan, *aj.* nothing but, except.
 noh, *av.* yet, and not; noh . . . noh, neither . . . nor.
 nollo, *wm.* hill.
 nôt, *sf.* need, trouble, danger; bi nôti, necessarily, by necessity.
 nôtag, nôtac, *aj.* distressed, in need.
 nôt-stallo, *wm.* companion in adversity, fellow in arms.
 nû, *av.* now.
 nube, nub, *see* nibi.
 numft, numft, *sf.* a taking, receiving.
 nuzzi, *sf.* use.

O.

oba, *aj.* if.
 obar, *prep. c. acc.* over, upon.
 obanentig, *aj.* uppermost.
 obanentigî, *sf.* the top.
 ôdo, ôda, *av.* perhaps.
 odo, oda, *aj.* or; odo . . . odo, either . . . or.
 ôdo-wân, *av.* perhaps.
 ôdo-wila, *av.* by chance.
 ofan, ovan, *sm.* oven.
 ofanôn, ofanôn, *vv.* II, open.
 ofto, *av.* often.
 oh, *aj.* but; *see* ouh.
 olbenta, *wf.* camel.
 oli, *sm.* oil.
 ouh, oh, *aj.* also, but.
 ôra, *wm.* ear.
 ordinôn (Lat. ordinare), *vv.* II, ordain, put in order, arrange.
 ôstana, *av.* from the East.
 ôstar, *av.* to the East, in the East.

ōstarūn, ōstoron, *wfm. pl.* Easter, Pascha.

ōstrūn, *wf.* *pl.* the Passover, Easter.

ōtag, *aj.* rich.

ōt-muotī, ōdmuotī, *sf.* humility.

ōd-muotīg, *aj.* humble, meek.

ouga, *sn.* eye.

ougen, ougan, *wv.* I, show.

P.

pāgan, *see* bāgan.

palinz-hūs, *sn.* palace.

palwio, *see* balwīg.

pan, *see* ban.

paradis, pardīsi, *sn.* paradise.

parn, *see* barn.

paston, *wm. pl.* fatlings.

pēh (*gen.* pēhhes), *sm.* hell, hell-fire,

pfenningo, *gen. pl.* of phending.

phending, *sm.* denarius, penny.

phuzza, fuzze, buzza (*Lat.* puteus), *sf.* well.

phuzzi, *sm.* well.

pi, *see* bi.

pidiu, *see* bithiu, bidiu.

pidungan, *pp.* of bi-thwingan; as *aj.* sad, troubled, distressed.

pi-haltida, *sf.* protection.

pīza, *sf.* punishment, pain.

pisaufta, *pret. sg.* of bi-souffen.

pītan, *see* bitan.

piutit, *pres. 3. sg.* of biotan.

pivallan, *see* bi-fallan.

piqueme, *subj. pres. 3. sg.* of bi-quēman, arrive, come.

prēdiga, brēdiga, *sf.* sermon.

prēdigōn, praedigōn (*Lat.* predicare), *wv.* II, preach.

prēdigunga, *sf.* preaching.

pringan, *see* bringan.

prinnan, *see* brinnan.

prōsa, *wf.* prose.

prust, *see* brust.

pū, *see* bū.

puaza, *see* buoza.

purpurin, *aj.* purple.

Q, *see* K.

R.

rahha, racha, *sf.* account, thing.

rahhōn, rachōn, kirahhōn, *wv.*

II, relate, tell.

rāt, *sm.* advice, plan, help.

rātissa, *sf.* parable.

reda, *sf.* account.

redi, *aj.* quick.

redi-haft, *aj.* reasonable.

redinōn, *wv.* II, speak, tell, relate.

rēf (*gen.* rēves, rēues), *sm.* womb.
refsen, *wv.* I, reprove, censure, chide.

rēgula, *sf.* rule.

rēht, *aj.* right, just, righteous; *sm.* righteousness.

rēht-festi, *sf.* justification.

rēht-festigōn, *wv.* II, justify.

rēht-gērn, rēhtkērn, *aj.* just, upright.

rēht-līh, *aj.* just.

rēhto, *av.* very, rightly.

reini, *aj.* clean, pure; *av.* reino.

reinī, reinida, *sf.* purity, beauty, cleanness.

reinōn, *wv.* II, make clean.

resten, *wv.* I, rest.

restī, *sf.* rest, repose.

retten, *wv.* I, withdraw, take from, rescue.

rīhhi, *sm.* kingdom.

richi-tuom, richiduam, *sm.* kingdom.

rīhhisōn, *wv.* II, rule, reign.

rihti, *sf.* direction, rule.

rihtunga, *sf.* judicial investigation, trial.

ring, *sm.* ring, garland, circle.

ringen, *sv.* III, fight, struggle.

risan, *sv.* I, fall.

riozzan, riozan, reozzan, reozan, *sv.* II, weep, weep for, bewail.

risan, *sv.* I, ride.

riuwa, riwa, *sv.* regret, repentance, sadness, penance.
 rōra, *svf.* reed.
 rōt, *aj.* red.
 rouhhen, *vv.* I, offer up incense.
 ruova, *sf.* number, numbering.
 ruofan, *sv.* VII, call out, cry out.
 ruogen, ruegen, *vv.* I, accuse, arraign.
 ruog-stab, ruagstab, *sm.* complaint, charge, accusation.
 ruohhen, ruachen, *vv.* I, take account of.
 ruoren, ruaren, *vv.* I, touch, move.
 rusten, *vv.* I, adorn, make right.
 rūta, *wf.* rue (plant).

S.

saga, *sf.* narration.
 sǎgēn, *vv.* III, say, tell.
 sāhen, *vv.* I (*pret.* sāta), sow.
 sahha, *sf.* reason, accusation.
 salba, *wf.* salve, ointment.
 salb-faḡ, *sn.* vessel of ointment, alabastrum.
 salbōn, *vv.* II, anoint.
 sālig, *aj.* blessed.
 saltun, *pret. pl.* of sellen.
 sama, *av.* in like manner, similarly.
 sama-lih, *aj.* same, of the same nature.
 sama-sō, *cj.* as, just as.
 saman, *av.* together, at the same time.
 samanōn, samonōn, *vv.* II, gather together, collect, congregate.
 samanunga, *sf.* assembly, synagogue.
 samaritanisc (-g), *aj.* Samaritanus.
 sambag-tag, *sm.* sabbath day.
 sāmo, *wm.* seed.
 sang, *sn.* hymn.
 sant, *sm.* sand.

santa, *pret. sg.* of senten.
 santtun, *pret. 3. pl.* of senten.
 sār, säre (Otfrið), *av.* at once, immediately.
 sār-io, *av.* strengthened form of sār.
 sē, *see* sēo.
 sēdal, *sm.* seat, throne.
 sēgan, *sm.* blessing.
 sēgenōn, sēganōn, *vv.* II, bless.
 segina, *svf.* net.
 segist, *pres. 2. sg.* of sǎgēn (*see* § 169).
 sēhan, *sv.* V, see.
 seher, *see* sēr.
 sehhl, *sm.* bag, sack.
 sēhs, *num.* six.
 sēhsto, *num.* sixth.
 seid, *sn.* snare.
 sēla, *sf.* soul.
 sēlbo, *pr.* (ipse), self.
 sellen, selen (Goth. saljan, OE. sellan), *vv.* I, hand down, transmit, deliver, betray.
 sēlt-sāni, *aj.* strange, wonderful.
 senden, senten (Goth. sandjan), *vv.* I, send, give up, throw.
 senken, senchan, *vv.* I, sink, make to sink.
 sē-no, sē-nu, sē-no-nū, se-nu-nū, *inj.* behold, lo!
 sēo, sē (*gen.* sēwes), *sm.* sea.
 sēr (seher), *sn.* pain.
 sia = sie, they.
 sibba, *sf.* peace, relationship.
 sibun, *num.* seven.
 sibunto, *num.* seventh.
 sīd, sīdh, *av.* after, later; *cj.* since, because; *prep.* after.
 siga-lōs, *aj.* unvictorious, conquered.
 sigi-kamf, *sm.* victorious battle.
 sigi-haft, *aj.* victorious.
 sih-wēlih, *pr. indef.* certain.
 sih, *pr. refl.* oneself.
 sihan, *sv.* I, strain.
 sih-wēr, *pr.* some one; sih-waz, something.

sichûre, *aj.* sure.
 sillaba, *sf.* syllable.
 silabar, *sm.* silver.
 simbulum, simbulun, *av.* always.
 sin, *pr. gen. sg.* to hēr, ēr.
 sin, *pr. poss.* his.
 sin, be, *see* § 178, 2.
 sind, *sm.* way, direction; in
 dem sinde, in that place, there.
 singan, *sv.* III, sing, relate.
 sinsaz = si insaz.
 sint, *see* wēsan.
 sioh, siuh, *aj.* sick, ill.
 sita, *sf.* side.
 sitōn, *uv.* II, plan, make.
 siuh, *see* sioh.
 sizzen, sitzen, -an (from *sitjan),
sv. V, sit.
 skāchāri, schāheri, *sm.* robber.
 scaffaneru, *part. dat. fem. sg.* of
 skephen.
 scal, *see* sculan.
 skalk, scalch, scalh, scalc, *sm.*
 servant.
 scaz (Goth. skatts), *sm.* money.
 sceffen = skephen, *sv.* VI, draw
 up, out.
 skeidan, *sv.* VII, separate, sever.
 skenken, *uv.* I, pour out, give to
 drink.
 skephen (Goth. skapjan), *sv.* VI,
 create; sō scaffaneru, *part. dat.*
sg. fem. pregnant, being with
 child.
 skerren, *uv.* I, allot, determine.
 skiaro, skioro, *av.* quickly.
 skilt, skild, *sm.* shield.
 skīn, scīn, *aj.* clear, bright, manifest.
 scōnan, *sv.* I, shine, appear.
 scolo, *wm.* debtor.
 skōni, *aj.* beautiful, clear, bright;
av. scōno.
 scouwōn, *uv.* II, view, look at.
 scrib, scrip, *sm.* writing.
 scriban, -en, *sv.* I, write.
 scrib-sahs, *sm.* writing-table.
 sculan, *pret. pres.* shall; *pres. I.*

sg. scal, skal, I shall, owe,
 ought.
 sculd, *sf.* debt.
 sculdig, *aj.* guilty; as *subst. n. pl.*
 sculdigon, debtors.
 scūwo (scūuo), *wm.* shadow; *dat.*
sg. scūuen.
 slāf, *sm.* sleep.
 slāfan, *sv.* VII, sleep.
 slag, *sm.* blow.
 slahan, *sv.* VI, strike.
 slahta, *sf.* a killing, race, manner.
 slēht, *aj.* straight, simple, quiet.
 slihti, *sf.* evenness, simplicity.
 slintan, *sv.* III, swallow.
 slipf (*dat. sg.* slippe), *sm.* slip-
 ping, falling.
 slūmo, *av.* quickly, suddenly; sō
 slūmo sō, as soon as.
 slizzan, slizan, *sv.* I, slit, tear.
 sluogun, *pret. pl.* of slahan.
 smale-nōz (pl. -nōzzer), *sm.* small
 cattle, sheep.
 smērza, *sf.* pain.
 snēl, *aj.* quick, alive, eager, brave.
 snēlli, *sf.* quickness, bravery.
 sō (so), *av.* so, thus; sō-se = sō-sō,
 when, as, just as; sō . . . sō,
 so . . . as, as . . . as; sō
 wēlich, whosoever; sō wēr sō,
 whosoever; sō wār, where-
 soever; sō wē sō, howsoever;
 sō wēlichu, *neut. acc. pl.*, as
subst. whatsoever things.
 solāri, *sm.* upper room, praetorium.
 solih, *aj. pr.* such.
 solta, *pret.* of sculan, *see* § 174.
 sorga, *sf.* sorrow, care.
 sorgēn, sworgēn, *uv.* III, *c. gen.*
 be uneasy about, have sorrow,
 care.
 sougen, *uv.* I, give milk, suckle.
 spāhi, *aj.* wise.
 spāhida, *sf.* wisdom.
 spanan, *sv.* VI, *acc. pers. gen. rei.*,
 urge on.
 sparo, *wm.* sparrow.

sparôn, *vv.* II, keep, preserve, spare.
 spentôn (Lat. *expendere*), *vv.* II, expend.
 spër, *sm.* spear.
 spilôn, *vv.* II, make fun, play.
 spiwan, *sv.* I, spit, spit upon.
 sprähha, sprächa, *sf.* language, speech, discourse.
 spräh-hüs, *sm.* consulting house.
 sprangôn, *vv.* II, spring, spring up.
 sprëhhan, sprëchan, *sv.* IV, speak, say.
 spunga, *sf.* sponge.
 stän, stën, standan, stantan, *sv.* VI, stand.
 stank, *sm.* odour, stink.
 stat, *sf.* place.
 sträza, *sf.* street.
 stedi, *sm.* sea-shore.
 stëhhan, stëchan, *sv.* IV, pierce, stick.
 stein, stën, *sm.* stone, rock.
 steit, *pres.* 3. *sg.* of standan.
 stën, stone, *see* stein.
 stëmna, *sf.* voice.
 sterken, kistarkan, *vv.* I, make strong, fortify.
 stërro, *wm.* star.
 stët, *see* standan.
 stïgan, *sv.* I, ascend, climb.
 stillen, *vv.* I, calm, pacify.
 stimma, stimna, *svf.* voice.
 strengisôn, *vv.* II, become strong.
 strewen, *vv.* I, spread, scatter.
 stridunga, *sf.* a creaking, gnashing.
 stritan, *sv.* I, fight.
 stüa-tago, *wm.* day of punishment, doomsday.
 stual = stuol, *sm.* stool, throne.
 stüen, *vv.* I, atone for, pay penalty.
 stum, *af.* dumb, mute.
 stunta, *sf.* time, hour.
 suarb, I. 3. *pret.* *sg.* of swërban.

su-lih, so-lih, *pr.* such.
 süfan, *sv.* II, sip, drink.
 sügan, *sv.* II, suck.
 sum, *af.* a certain, Lat. *quidam*.
 sun, sunu, *sm.* son.
 sundarin, sundirîn, *af.* southern.
 sunna, *sf.* sun.
 sunta, sundia, *sf.* sin.
 suntar, *av.* especially.
 suntig, -ic, *af.* sinful; as *subst.* sinner.
 suohhen, suachen, *vv.* I, seek, long for.
 suona, suana, *sf.* judgment, atonement, reconciliation.
 suonäri, suanäri, *sm.* judge.
 suonnen, suannen, suonnan, *vv.* I, expiate, administer justice, judge.
 suon-stat, *sf.* place of judgment.
 suor, *pret.* 3. *sg.* of sweren.
 suoqzi, suozi, suaqi, *af.* sweet, pleasant.
 sus, *av.* so, thus.
 sus-lih, *af.* *pr.* such.
 swâr, swäri, *af.* painful, pressing, heavy.
 swarz, *af.* black.
 swëlgan (suëlgan), *sv.* III, swallow.
 swërban (suërban), *sv.* III, wipe, dry.
 sweren, sueren, swerren, swërien, swerran, from *swarjan, *sv.* VI, swear.
 swërt, *sm.* sword.
 swëster (suëster), *sf.* sister.
 swigën (suigën), *vv.* III, be silent.
 swilligôn, *vv.* II, burn away slowly.
 sworgën, *see* sorgën.

T.

tag, tac, *sm.* day.
 taga-lih, *af.* daily.

tagamuos, *sn.* dinner.
 tarnen, kitarnan, *ww.* I, hide, conceal.
 tāt, dāt, *sf.* deed.
 tātun, *pret.* 3. *pl.* of tuon.
 teil, deil, *smm.* part, share.
 teillen, teilen, *ww.* I, divide, share.
 tēmpal (Lat. templum), *sm.* temple.
 teof, tiuf, *aj.* deep.
 terren, derien, *ww.* I, injure, forsake.
 tēta, *pret.* 1. 3. *sg.* of tuon.
 tihta, dihta, *sf.* poem.
 tihtōn, dihtōn (Lat. dictare), write, compose.
 tilli, dilli, dill, *sm.* anise.
 tīn = thin.
 titul, *sm.* title.
 tiuf, *see* teof.
 tiufal, tiuval, *sm.* devil.
 tiuffi, diuffi, *sf.* depth.
 tiuren, diuren, *ww.* I, glorify.
 tiuri, diuri, *aj.* costly, precious.
 tiurida, *sf.* glory.
 tiurisōn, diurisōn, *ww.* II, glorify.
 tōd, dōt, dōth, *sm.* death.
 toht, doht, *sf.* fitness, qualification.
 tohter, dohter, *sf.* daughter.
 tōt, dōd, *aj.* dead.
 touffen, toufen, *ww.* I, baptize.
 tougilen, tougalen, *ww.* I, hide, conceal.
 touwen, towan, douwen, downen, *ww.* I, die, perish.
 tragan, *sv.* VI, carry, bear, suffer.
 trahta, drahta, gi-drahta, *sf.* aim.
 trahtōn, *ww.* II, ponder, reflect, think about.
 tranc, dranch, *sm.* drink.
 trenken, drenken, *ww.* I, give to drink, refresh.
 trēso, drēso (gen. trēsewes), *wnm.* treasure.

treuwa, triuwa, *sf.* faith.
 trinkan, drinkan, *sv.* III, drink.
 trioſſan, trioſan, *sv.* II, drop.
 trof, drof (*lit.* drop), strengthening the negative particle ni.
 trohtin, *see* truhtin.
 trōsten, drōsten, *ww.* I, *c. gen.* rei, console one about.
 truhtin, druhtin, trohtin, *sm.* master, Lord, God.
 trumba, *wf.* trumpet.
 truoben, druaben, *ww.* I, make sad, put in confusion.
 trūt, drūt, *sm.* friend.
 trūwēn, *ww.* III, trust.
 tū = thū.
 tuced, dugid, *sf.* ability, valour, fitness.
 tumb, *aj.* dumb, foolish.
 tūnihha, tūniha, *wf.* tunic, robe.
 tunkal, dunkal, *aj.* dark, unclear.
 tuoh (*dat. pl.* tuoehum), *sm.* cloth.
 tuom, duam, *sm.* judgment.
 tuommen, duommen, *ww.* I, judge.
 tuon, duon, dusan, *v. anom.* do, make; tuon lōsunga, deliver, redeem.
 tura, dura, *sf.* door; in durōn, at the doors.
 twellen, dwellen, *ww.* I, sojourn, remain behind.

U.

ubar, *prep. c. dat. and acc.*, over, on.
 ubar-al, *av.* over all, especially, everywhere, throughout.
 ubar-gangan, *sv.* VII, go over, travel through.
 ubar-huhtig, *aj.* haughty, proud.
 ubar-winnan, *sv.* III, conquer.
 ubil, upil, *aj.* bad, wicked; *n. subst.* the bad, wickedness; *masc. nom. pl.* malefactors.

uërs = fërs.
 ûf, *av.* up.
 ûf-gang, *sm.* an arising.
 ûf-springan, *sv.* III, spring up.
 ûf-stigan, *sv.* I, go up, ascend.
 um-bërenti = un-bërenti, *part.*
aj. barren, unfruitful.
 umbi, umpi, *prep. c. acc.* about;
av. around.
 umbi-bi-gëban, *sv.* V, surround.
 umbi-ritan, *sv.* I, ride round
 about.
 umbi-sellen, *vv.* I, surround.
 umbi-wërf, *sm.* circle, orbit; al
 these umbiwërf, the world.
 un-bërenti, *part. aj.* barren, ster-
 rilis.
 un-ëra, *sf.* insult, dishonour,
 shame.
 un-fir-traganlih, unfardragan-
 lih, *aj.* unbearable.
 un-gërno, *av.* reluctantly, un-
 willingly.
 un-gi-loub-fol, *aj.* unbelieving.
 un-gi-mah, *aj.* not suitable.
 un-gi-mah, *sn.* injustice, trouble.
 un-gi-nâit, *part. aj.* without seam.
 un-gi-wâtit, *part. aj.* not clothed,
 unclothed.
 un-kust, *sf.* wickedness, deceit.
 unnan, giunnan, *pret.-pres.* grant
 willingly, thole.
 un-nōtag, unnōtac, *aj.* without
 need.
 un-nuzzi, *aj.* useless, idle.
 un-ōdi, *aj.* impossible.
 un-redina, *sf.* absurdity, nonsense.
 un-rëht, *sn.* iniquity.
 unsën, *poss. pr. dat. pl.* to unsër,
 our.
 unsër, our.
 unsih, *acc. us.*
 un-scamanti, *part. adj.* without
 shaming.
 un-scant, *aj.* without disgrace.
 un-sūbar, unsūber, *aj.* unclean.
 untar, *prep. c. acc. dat.* under,

among, between; *av.* down;
 untar zwein, doubtful; untar
 in zwisgën, one to another;
 untar diu, in the meanwhile.
 untar-fallan, *sv.* VII, fall between.
 un-tât, undât, *sf.* misdeed, spot,
 guilt.
 unti, unte, unta, *cj. see* anti.
 un-wërdliho, *av.* with indigna-
 tion, indignantly.
 un-wirdig, *aj.* unworthy.
 un-wizganto, *av.* unknowingly.
 unz, unzi, *prep. c. acc. until; cj.*
 while, until.
 unzan, unzin, *prep. c. acc. until;*
 unzin ce, until.
 uodil, *sm.* land, property.
 upi, *cj.* = ibu.
 upil, *see* ubil.
 ur, er, ir, ar, *prep. c. dat.* out, from.
 ur-heiz, *sm.* courage, boldness,
 revolt, sedition.
 ur-kundi, *sn.* testimony.
 ur-cundo, *wm.* witness.
 ur-lub, *sn.* permission, leave.
 ur-resti, *sf.* resurrection.
 ûz, *av.* out; *cj.* ûz, ûz-ouh, but.
 ûzgan, ûzan, *prep. c. acc. gen. dat.*
 without, except; *cj.* unless.
 ûzguna, *av.* outwardly.
 ûzgar, ûzar, *cj.* but, except; *prep.*
 out; *aj.* outward; *superl.* ûz-
 garōsto.

ûzge, ûze, *av.* outside, without.
 ûz-gang, *sm.* outlet.
 ûz-gangan, *sv.* VII, go out.
 ûz-nëman, *sv.* IV, to take out.
 ûz-wërphan, *sv.* III, throw out.

W.

wabar-siuni, *sn.* sight, spectacle.
 wâffan, wâfan, *sn.* weapon.
 wâffanen, wâfanen, *vv.* I, arm.
 wâga, *sf.* balance.
 wah, *inj.* ah! oh!
 wâhi, *aj.* beautiful, good.

gi-wahan, *sv.* VI, *c. gen.* mention, think of.
 wahnēn, wachēn, wachan, *wv.* III, watch, wake.
 wahsan, *sv.* VI, grow.
 wahsmo, *wm.* fruit.
 wal, *sm.* whale.
 wald, *sm.* wood, forest.
 waltan, *sv.* VII, *c. gen.* rule, have power over.
 waltant, *sm.* ruler.
 wamba, *zuf.* womb, belly.
 wān, *sm.* opinion, expectation, hope.
 wana-heil, *aj.* weak.
 wanān, wanana, *av. interrog.* wherefore, whence.
 wānen, wānnan, *wv.* I, believe, hope, think, suppose, expect.
 wanga, *wm.* cheek.
 wanta, *cj.* because, for, since.
 wār, *sn.* truth.
 wār, wāri, *aj.* true.
 wār, *av.* where.
 wara, *av.* whither.
 wāra, *sf.* truth; in wāra, truly.
 warg, warch, *sm.* evildoer.
 wār-liho, *av.* verily, truly, therefore.
 wārniissi, *sn.* truth.
 wartil, *sm.* watchman, overseer.
 wasal, *sn.* rain.
 wasso, *av.* sharply.
 wassida, *sf.* sharpness.
 wāten, *wv.* I, clothe, dress.
 waz, *pr. neut.* what.
 wazgar, *sn.* water.
 wazgar-faz, *sn.* water-pot.
 wē (gen. wēwes), *sn.* woe, pain, sorrow.
 wē, *inj.* woe!
 wēban, *sv.* V, weave.
 wēdar, *pr.* whether, which of two.
 wēg, *sm.* way.
 wēge-fart, *sf.* journey.
 wēgan, *sv.* V, weigh, ponder, judge; wēgan scīn, *c. gen.*

become conscious of, perceive clearly.
 wēhsal, *smn.* change, exchange, course.
 weidenōn, *wv.* II, pasture, hunt.
 weigen, *wv.* I, trouble, fatigue, torment.
 weiso, *wm.* orphan.
 weiz, *see* wizzan.
 wecken, wechan, *wv.* I, awake, wake up, stir up.
 wēlih, *pr. interrog.* who; *indef.* anyone, someone.
 wellen, welen, *wv.* I, choose.
 wēnag, wēnig, *aj.* lamentable, miserable, wretched.
 wenken, *wv.* I, totter, waver, be wanting.
 wenten (*pret.* wanta), *wv.* I, turn.
 weo, wuo, *av. interrog.* how.
 wēr (wie), *pr. interrog.* who; *indef.* anyone.
 wēralt, *sf.* world.
 wērbān, *sv.* III, turn, return.
 wērdan, *sv.* III, become, be, happen.
 wergin, *av.* anywhere, somewhere.
 wērkōn, *wv.* II, do, work, bring about.
 wērk, wērch, *sn.* work, deed.
 wērolt = wēralt, world; zi wērolti, for ever; fon wērolti, from the beginning of the world.
 wērolt-rēhtwis, *aj.* just; *subst. pl.* pious people in the world.
 wērphan, wērphen, wērfan, *sv.* III, throw.
 wērran, *sv.* III, bring into confusion.
 werren, werien, *wv.* I, hinder, defend.
 gi-werri, *sn.* sedition, rebellion.
 wēsan, *sv.* V, be.
 wessis, *pret. subj.* 2. *sg.* of wizzan.
 wib, wip, *sn.* wife, woman.
 widar, *prep. c. acc.* against, for.

widari, *av.* again, back.
 widar-sahho, *wm.* enemy.
 widar-wërban, *sv.* III, return.
 wie = wër.
 wielih, *pr.* what sort of.
 wig, wic, wiho, *smn.* battle, war.
 wig-stat, wicstat, *sf.* place of battle.
 wig-sälig, *aj.* victorious.
 wih, *aj.* holy.
 wihen, *ww.* I, hallow, bless, praise.
 wih-rouh, *sm.* incense.
 wih-rouh-brunst, *sf.* incense.
 wiht, *sn.* aught, thing, being, creature.
 wil, *see* wollen.
 willo, willeo, willio, *wm.* will, wish.
 win, *sm.* wine.
 winistar, *aj.* sinister, left; in *sina* winistra, on the left of him.
 winnan, *sv.* III, toil, fight.
 wint, *sm.* wind.
 wio, *av.* in any way.
 wio-lih, *pr.* what sort of (= Lat. qualis).
 wirdig, *aj.* worthy.
 wirken, *ww.* I, work, perform.
 wiro, *av.* worse.
 wirsiro, *aj. comp.* worse; *superl.* wirsisto.
 wirt, *sm.* husband.
 wis, wisi, *aj.* wise, knowing, experienced; *wis wësan, c. gen.* to know a thing.
 wisen, wissan, *ww.* I, show, guide.
 wisön, *ww.* II, *c. gen.* visit.
 wist, *sf.* sustenance.
 wis-tuom, wisduam, *sm.* wisdom, knowledge.
 wiq, *aj.* white.
 wizago, *wm.* prophet.
 wizagön, *ww.* II, prophesy.
 wizogo = wizago.
 wizzan, *pret.-pres.* know; *pres.* 1. *sg.* weiq.

wizzanto, *av.* knowingly.
 wizzi, *sf.* wizzi, *sn.* knowledge, understanding
 wizz, wizi, *sn.* punishment, hell.
 wizzöd, *smn.* law.
 wola, *av.* well; wola tuon, do good.
 wolago, *inj.* well! ah!
 wola-thenken, *ww.* I, be well disposed.
 wola-queti, *sn.* salutation.
 wolar, *inj.* well!
 wolcan, *sn.* cloud.
 wollen, *v. anom.* will, be willing; *pres.* 1. *sg.* wil; *pret. sg.* wolta.
 wonön, *ww.* III, remain, dwell, abide; *pret.* wonëta, wonata.
 worolt-ring, *sm.* circle of the world.
 worolt-liuti, *pl.* people in the world, people.
 worolt-sacha, *sf.* affair or concern of this world.
 wort, *sn.* word.
 wunnia, *sf.* meadow-land.
 wunt, *aj.* wounded.
 wuntar, *sm.* wonder, miracle.
 wuntarön, *ww.* II, wonder, be amazed; *pret. pl.* wuntorötun, wuntrötun.
 wuo, *av.* how.
 wuofan, wuoffan, *sv.* VII, lament, mourn, weep for.
 wuoft, *sm.* a weeping.
 wuostinna, *sf.* desert.
 wurken, wirken, *ww.* I (*pret.* worhta, worahta), perform, do.
 wurt, *sf.* fate, lot.
 wurz, *sf.* herb, plant; *acc. pl.* wurci.

Y.

yrforhten, yforahten = ir-forhten, be afraid.
 yrfurben, *see* ir-furben.
 yrscein, *pret.* 3. *sg.* of ir-sceinan.
 yrsuacht, *pp.* of ir-suohhen.

Z, C (before i, e).

za, ze, *prep. c. dat. instr.* at, to;
 za diu, with the intention.

zahar, *sm.* tear.

zāla, zaala, *sf.* danger.

zala, czala, *sf.* number.

zan, *sm.* tooth.

zeigōn, *ww.* II, show.

zeihhan, zeichan, *sm.* sign, token.

zeinen, *ww.* I, mark, show.

zeinōn, *ww.* II, show, mark.

zellen, zellan, *ww.* I, count,
 ascribe, relate, tell.

zēman, gizēman, *sv.* IV, *impers.*
 be befitting, be meet.

cenim, *dat. pl.* of zan.

zēsawa, *wf.* right hand.

zēso, *aj.* right (= Lat. dexter); in
 zēso, on the right hand.

ci, zi, *prep.* = za; zi nōti, neces-
 sarily; zi wāra, of a truth, truly.

ziaren, *ww.* I, adorn.

zihan, *sv.* I, say something of one,
 accuse.

zilōn, *ww.* II, endeavour, under-
 take.

zimbrōn, *ww.* II, build.

zins, *sm.* tax.

zi-samana, *av.* together.

zi-slizzan, *sv.* I, tear, rend.

zi-spreiten, *ww.* I, scatter, dis-
 perse.

zit, gizit, cit, *sf.* time, hour.

ziu = zi wiu, to what purpose,
 wherefore, why.

zi-wērphan, *sv.* III, destroy.

zwēlga (zuēlga), *sf.* branch.

zwiski, *aj.* twofold; untar in
 swisgēn, among themselves, one
 to another.

zunga, *wf.* tongue, language.

zunzan, *prep. c. acc.* until, as
 far as.

zuo-hēlpha, *sf.* help, aid.

zuomig, *aj.* empty.

zuo-wart, *aj.* future.

zwēhōn, zuēhōn, *ww.* II, doubt.

zwēne, *num.* two.

zwīval, *sm.* doubt.

PROPER NAMES.

- Aaron, *sm.* Aaron.
 Abel, *sm.* Abel.
 Abraham, *sm.* Abraham.
 Alexander, *gen.* Alexandres, *sm.* Alexander.
 Andreas, *dat.* Andreæ, *sm.* Andrew.
 Barabbas, *acc.* Barabbasan, Barabban, *sm.* Barabbas.
 Barachias, *gen.* Barachiasas, *sm.* Barachias.
 Bethania, *sf.* Bethany.
 Bethleem, Bethlehem.
 Bethsaida, *sf.* Bethsaida.
 David, *sm.* David.
 Ebräisc, *aj.* Hebrew; *dat. sg. fem.* ebräisgon.
 Elias, *gen.* Eliares, *sm.* Elias.
 Elisabeth, Elysabeth (Helisabeth), *sf.* Elisabeth.
 Fariseus = Phariseus.
 Franko, Vranko, *vm.* a Franc.
 Frenkisg, *aj.* Franconian.
 Gabriel, *sm.* Gabriel.
 Galilea, *sf., gen.* Galileæ, Galilee.
 Golgotha, *sf.* Golgotha.
 Heilant, *sm.* Saviour.
 Helias, *sm., gen.* Heliares, Elias.
 Herod, *sm.* Herod.
 Hierusalem, Jerusalem; *dat. (abl.) pl.* Hierusolimis.
 Hludwig, *sm.* Ludwig, Lewis.
 Israel, *sm.* Israel; *gen. pl.* Israhelo.
 Jacob, Jacobus, *sm.* Jacob; *gen.* Jacobes.
 Jonas, *sm.* Jonas; *gen.* Jonases.
 Johannes, *sm.* John; *acc.* Johannem.
 Joseph, *sm.* Joseph; *gen.* Josebes, *dat.* Josebe.
 Judas, *sm.* Judas.
 Judeisg, *aj.* Jewish.
 Judei, Judon, *nom. pl.* Jews; *gen. pl.* Judeno, Judeōno, Judōno; *dat. pl.* Judein, Judaein, Judeis.
 Kaiphas, *sm.* Caiaphas.
 Karleman, *sm.* Charlemagne.
 Cireneus, *aj.* of Cyrene; *acc.* Cireneum.
 Cleopas, *sm.* Cleophas; *gen.* Cleopases.
 Kriachi, *sm. pl.* Greeks.
 Criechisc, *aj.* Greek; *dat. sg. fem.* Criehisgon.
 Krist, Crist, Christ, *sm.* Christ.
 Latinisc, *aj.* Latin; *dat. sg. fem.* Latinisgon.
 Lazarus, *sm.* Lazarus; *acc.* Lazarusan.
 Magdalenisc, Magdalenisg, *aj.* of Magdala.
 Macedonia, *sf.* Macedonia.
 Maria, *wf.* Mary.
 Martha, *wf.* Martha.
 Medi, *masc. pl.* Medes.
 Messias, *sm.* Messiah.
 Nazarenisc, Nazarensig, *aj.* of Nazareth.
 Nazareth, Nazareth.
 Ninevisc, *aj.* of Nineveh.
 Northman, *sm.* Norman.
 Persi, *nom. pl.* Persians.

Clarendon Press, Oxford.



MODERN LANGUAGES.

[All books are in extra foolscap octavo, bound in cloth, and are edited with Introduction, Notes, &c., unless otherwise described.]

FRENCH.

BRACHET. Etymological Dictionary of the French Language, with a Preface on the Principles of French Etymology. Translated into English by G. W. KILCHIN, D.D. Third Edition. Crown 8vo, 7s. 6d.

— **Historical Grammar of the French Language.** Translated into English by the Same. 3s. 6d.

BRACHET and TOYNBEE. A Historical Grammar of the French Language. From the French of AUGUSTE BRACHET. Rewritten and Enlarged by PAGET TOYNBEE, M.A. Crown 8vo, 7s. 6d.

BRITAIN. Historical Primer of French Phonetics and Inflection. By MARGARET S. BRITAIN, M.A. With Introductory Note by PAGET TOYNBEE, M.A. 2s. 6d.

SAINTSBURY. Primer of French Literature. By GEORGE SAINTSBURY, M.A. Fourth Edition, Revised. 2s.

— **Short History of French Literature.** Fifth Edition, Revised. Crown 8vo, 10s. 6d.

— **Specimens of French Literature, from Villon to Hugo.** Crown 8vo, 9s.

TOYNBEE. Specimens of Old French (ix–xv centuries). With Introduction, Notes, and Glossary. By PAGET TOYNBEE, M.A. Crown 8vo, 16s.

WALL. A Concise French Grammar, including Phonology, Accidence, and Syntax, with Historical Notes. For Use in Upper and Middle Forms. By ARTHUR H. WALL, M.A. Crown 8vo, 4s. 6d.

BEAUMARCHAIS. Le Barbier de Séville. By AUSTIN DOBSON. 2s. 6d.

BLOUËT. L'Éloquence de la Chaire Française. Edited by PAUL BLOUËT, B.A. (Univ. Gallic.) 2s. 6d.

CORNEILLE. Horace. By GEORGE SAINTSBURY, M.A. 2s. 6d.

— **Cinna.** By GUSTAVE MASSON, B.A. 1s. 6d.; cloth, 2s.

GAUTIER (Théophile). Scenes of Travel. Selected and Edited by G. SAINTSBURY, M.A. 2s.

MASSON. Louis XIV and his Contemporaries; as described in Extracts from the best Memoirs of the Seventeenth Century. By GUSTAVE MASSON, B.A. 2s. 6d.

MOLIÈRE. Les Précieuses Ridicules. By A. LANG, M.A. 1s. 6d.

— **Les Femmes Savantes.** By GUSTAVE MASSON, B.A. Stiff covers, 1s. 6d.; cloth, 2s.

— **Le Misanthrope.** By H. W. GEGG MARKHEIM, M.A. 3s. 6d.

MOLIÈRE. Les Œuvres Complètes de Molière. Crown 8vo, Cloth, 5s.

* * Also, an Indian Paper Edition, cloth extra, 9s. 6d.;
Miniature Edition, 4 vols., in case, 14s.

— Les Fourberies de Scapin. With Voltaire's Life of Molière. By GUSTAVE MASSON, B.A. Stiff covers, 1s. 6d.

MUSSET. On ne badine pas avec l'Amour, and Fantasio. By WALTER HERRIES POLLOCK. 2s.

NOVELETTES. By GUSTAVE MASSON, B.A. Third Edition. 2s. 6d.

XAVIER DE MAISTRE. Voyage autour de ma Chambre.

MADAME DE DURAS. Ourika.

ERCKMANN-CHATRIAN. Le Vieux Tailleur.

ALFRED DE VIGNY. La Veillée de Vincennes.

EDMOND ABOUT. Les Jumeaux de l'Hôtel Corneille.

RODOLPHE TÖPFFER. Mésaventures d'un Écolier.

Voyage autour de ma Chambre, separately, limp, 1s. 6d.

QUINET. Lettres à sa Mère. By G. SAINTSBURY, M.A. 2s.

RACINE. Esther. By G. SAINTSBURY, M.A. 2s.

REGNARD. Le Joueur.

BRUEYS and PALAPRAT. Le Grondeur. } By GUSTAVE MASSON, B.A. 2s. 6d.

SAINTE-BEUVE. Selections from the Causeries du Lundi.
By G. SAINTSBURY, M.A. 2s.

SÉVIGNÉ. Selections from the Correspondence of Madame de Sévigné and her chief Contemporaries. By GUSTAVE MASSON, B.A. 3s.

VOLTAIRE. Mérope. By G. SAINTSBURY, M.A. 2s.

ITALIAN AND SPANISH.

PRIMER OF ITALIAN LITERATURE. By F. J. SNELL, B.A. 3s. 6d.

DANTE. Tutte le Opere di Dante Alighieri, nuovamente rivedute nel testo dal Dr. E. MOORE: Con Indice dei Nomi Propri e delle Cose Notabili, compilato da PAGET TOYNBEE, M.A. Crown 8vo, 7s. 6d.

* * Also, an India Paper Edition, cloth extra, 9s. 6d.; and
Miniature Edition, 3 vols., in case, 10s. 6d.

— Selections from the Inferno. By H. B. COTTERILL, B.A. 4s. 6d.

TASSO. La Gerusalemme Liberata. Cantos i, ii. By the Same. 2s. 6d.

CERVANTES. The Adventure of the Wooden Horse, and Sancho Panza's Governorship. By CLOVIS BÉVENOT M.A. 2s. 6d.

GERMAN, &c.

BUCHHEIM. Modern German Reader. A Graduated Collection of Extracts in Prose and Poetry from Modern German Writers. By C. A. BUCHHEIM, Phil. Doc. 2s. 6d. each.

Part I. With English Notes, a Grammatical Appendix, and a complete Vocabulary. Seventh Edition.

Part II. With English Notes and an Index.

— German Poetry for Beginners. With Notes and Vocabulary. By EMMA S. BUCHHEIM. 2s.

— Short German Plays, for Reading and Acting. With Notes and Vocabulary. By the Same. 3s.

— Elementary German Prose Composition. By the Same. Second Edition. Stiff covers, 1s. 6d.; cloth, 2s.

EHRKE. Passages for Unprepared Translation from German. 3s.

LANGE. The Germans at Home; a Practical Introduction to German Conversation, with an Appendix containing the Essentials of German Grammar. By HERMANN LANGE. Third Edition. 8vo, 2s. 6d.

— The German Manual; a German Grammar, a Reading Book, and a Handbook of German Conversation. 7s. 6d.

— A Grammar of the German Language, being a reprint of the Grammar contained in The German Manual. 8vo, 3s. 6d.

— German Composition; a Theoretical and Practical Guide to the Art of Translating English Prose into German. Third Edition. 8vo, 4s. 6d.

— Key to the above, 5s. net.

— German Spelling: a Synopsis of the Changes which it has undergone through the Government Regulations of 1880. Paper covers, 6d.

BECKER'S FRIEDRICH DER GROSSE. With an Historical Sketch of the Rise of Prussia and of the Times of Frederick the Great. With Map. By C. A. BUCHHEIM, Phil. Doc. 3s. 6d.

CHAMISSO. Peter Schlemihl's Wundersame Geschichte. With Notes and Vocabulary. By EMMA S. BUCHHEIM. Fourth Thousand. 2s.

GOETHE. Egmont. With a Life of Goethe, &c. By C. A. BUCHHEIM, Phil. Doc. Fourth Edition. 8vo, 3s.

— Iphigenie auf Tauris. A Drama. Fourth Edition. 3s.

— Dichtung und Wahrheit: (The First Four Books). 4s. 6d.

HALM'S Griseldis. By the Same. 3s.

HEINE'S Harzreise. With a Life of Heine, &c. With Map. By the Same. Third Edition. 2s. 6d.

— Prosa, being Selections from his Prose Works. By the Same. 4s. 6d.

HOFFMANN'S Heute mir Morgen dir. By J. H. MAUDSLAY. M.A. 2s.

- LESSING. Laokoon. By A. HAMANN, Phil. Doc., M.A.
Revised, with an Introduction, by L. E. UPCOTT, M.A. 4s. 6d.
- Minna von Barnhelm. A Comedy. With a Life of
Lessing, Critical Analysis, Complete Commentary, &c. By C. A. BUCHHEIM,
Phil. Doc. Seventh Edition. 3s. 6d.
- Nathan der Weise. By the Same. Second Edition. 4s. 6d.
- NIEBUHR'S Griechische Heroen-Geschichten. Tales of
Greek Heroes. With English Notes and Vocabulary, by EMMA S. BUCHHEIM.
Edition A. Text in German Type. } Stiff covers, 1s. 6d.; cloth, 2s.
Edition B. Text in Roman Type. }
- RIEHL'S Seines Vaters Sohn and Gespensterkampf. By
H. T. GERRANS, M.A. 2s.
- SCHILLER'S Historische Skizzen:—Egmont's Leben und Tod,
and Belagerung von Antwerpen. By C. A. BUCHHEIM, Phil. Doc. Fifth
Edition, Revised and Enlarged, with a Map. 2s. 6d.
- Wilhelm Tell. With a Life of Schiller; an Historical and
Critical Introduction, Arguments, a Complete Commentary, and Map. Seventh
Edition. 3s. 6d.
- Wilhelm Tell. School Edition. With Map. 2s.
- Jungfrau von Orleans. Second Edition. 4s. 6d.
- Maria Stuart. 3s. 6d.

SCHERER. A History of German Literature. By W. SCHERER.
Translated from the Third German Edition by Mrs. F. C. CONYBEARE. Edited
by The Rt. Hon. F. MAX MÜLLER. 2 vols. 8vo, 21s.

* * Or, separately, 10s. 6d. each volume.

— A History of German Literature from the Accession of
Frederick the Great to the Death of Goethe. Reprinted from the above.
Crown 8vo, 5s.

MAX MÜLLER. The German Classics from the Fourth to
the Nineteenth Century. With Biographical Notices, Translations into Modern
German, and Notes, by The Rt. Hon. F. MAX MÜLLER, M.A. A New Edition,
revised, enlarged, and adapted to WILHELM SCHERER'S History of German
Literature, by F. LICHTENSTEIN. 2 vols. Crown 8vo, 21s.

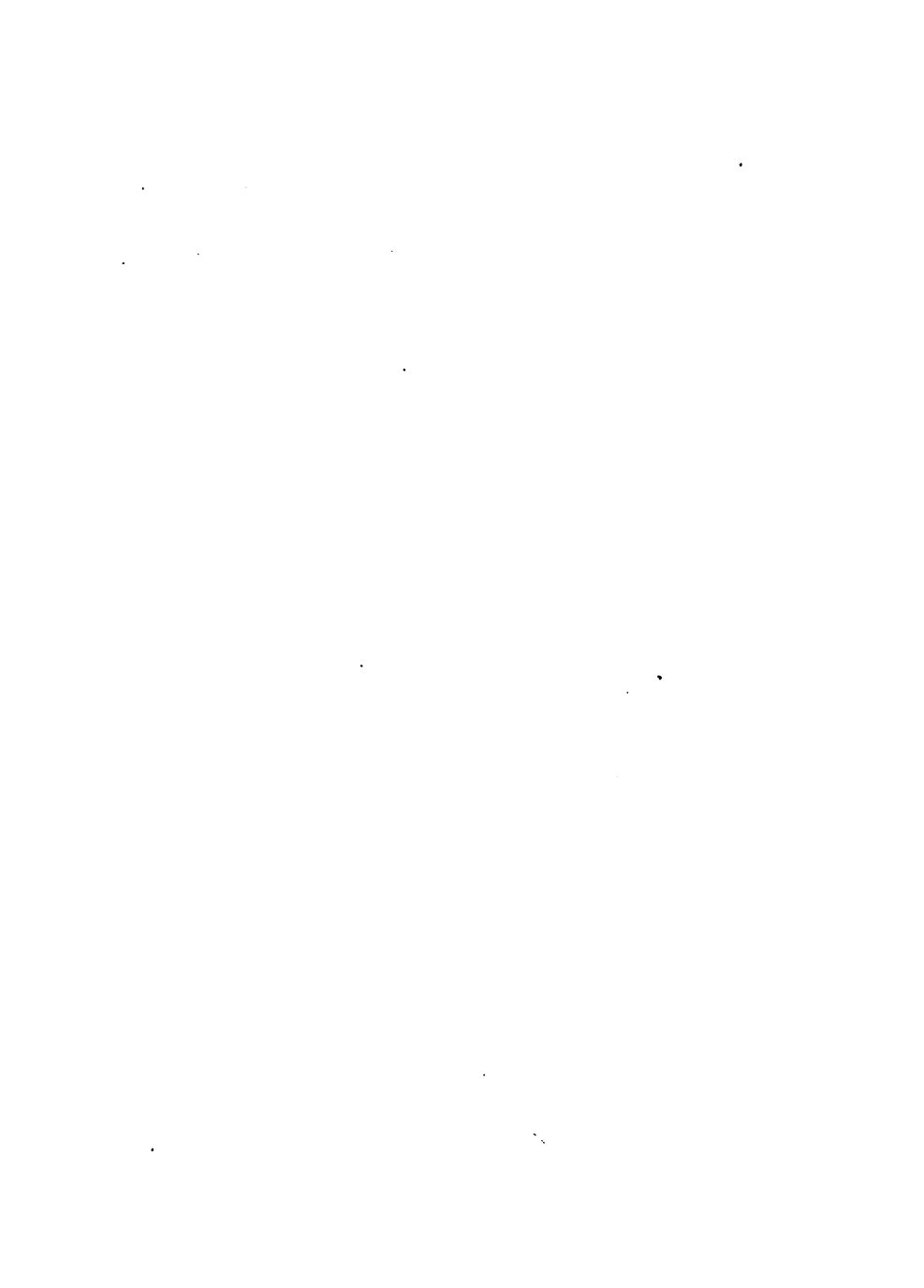
* * Or, separately, 10s. 6d. each volume.

WRIGHT. An Old High German Primer. With Grammar,
Notes, and Glossary. By JOSEPH WRIGHT, M.A., Ph.D. 3s. 6d.

— A Middle High German Primer. With Grammar, Notes,
and Glossary. Second Edition. 3s. 6d.

— A Primer of the Gothic Language. Containing the Gospel
of St. Mark. Selections from the other Gospels, and the Second Epistle to
Timothy. With Grammar, Notes, and Glossary. Second Edition. 4s. 6d.

OXFORD
AT THE CLARENDON PRESS
LONDON, EDINBURGH, AND NEW YORK
HENRY FROWDE



In accented syllables the final vowel con-
forms with the accented syl. while in unaccented
it forms with the unaccented syl.

The word name = suffix of derivation
case $\frac{1}{2}$ = never with infinitive
being infinitive; genus $\frac{2}{3}$ $\frac{1}{2}$

Ad. com. from the Latin
word $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$

Ad. com. from the Latin

Stanford University



3 6105 011 770 USC

STANFORD UNIVERSITY LIBRARIES
STANFORD AUXILIARY LIBRARY
STANFORD, CALIFORNIA 94305-600
(650) 723-9201
salcirc@sulmail.stanford.edu
All books are subject to recall.
DATE DUE

JUN 14 2001
JUN 29 2001

5/23/05

RLCP

MAY 1 2005

